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IN HEAVEN.

BY EREN E. HENFORD.

Some earthly friendships fail as

When winds of sorrow blow,

As fair, frail blossoms perish

Beneath the frost and snow.

The ties we count as strongest

May first of all be given,

To bid our hearts remember

There's nothing sure but heaven!

The hope we lean on fails us,

The hand we grasp grows cold,

And dross is in the treasure

We thought of purest gold.

When in His strange, deep wisdom

God takes what He has given,

The mute lips seem to whisper,

There's nothing sure but heaven.

O heart, beyond the shadows

What sunshine crowns the hills!

There ours are ours forever,

Untouched by earthly ill;

Love never more will fail us,

Nor hearts with love be given,

When, in the glad time coming,

We find the way to heaven.

THE TWO CHAIRS.

BY BISHOP JESSE T. PECK.

Within a few hours I sat in two

chairs. One was the chair of Sir

Walter Scott in his own home,

with his writing desk before me, in the very

place where he wrote his popular

novels, poems and histories. The

other was the chair of John Wesley,

where he wrote sermons, and theological

polemics, and grammars. These

two chairs are famous relics—sym-

bols of two great working brains.

They call up the men who thought,

and felt, and from them controlled

the thinking and acting of millions of

people. I should like to give to the

world some of the thoughts which

rushed through my mind as I sat in

those chairs.

Sir Walter founded a new school of

fiction. He saw clearly that imagi-

nation and fancy were not designed to

reveal only in conception, nor to extend

the sphere of the real only into the

degraded ideal. He took up the

neglected or ignored in the universe

of nature, and allowed great intellect-

ualisms to enact themselves in the

realm of the possible beyond the

sphere of the actual. So he made

room in fiction for a love of the beau-

tiful, the virtuous and the good, for

the heroic, the chivalrous, the philan-

thropic—broader, richer, more po-

tential than simple degrading love

and murder. His mind-penetration

reached into the sphere of Raphael,

and Beethoven, and Shakespeare, and

produced grand creations which made

clear distinctions to the English classics.

But "truth to nature" compelled

him to carry forward also the turbid

streams of passion. He must, it

seems, be broad as well as discrimi-

nating; and hence he must allow the

worst as well as the best passions to

have their place in the actual and

ideal life of the race. But he would

do it in chaste, polished style. It was

not in the nature of such classic taste

to be uncouth and vulgar. The work-

ings of lust and of lawless love would

be subtle and artful, and thus exceed-

ingly fascinating in their methods and

at least in their expression.

So from that chair—that great,

grand, old armed chair—went out

the good and the bad, the old-new and

the new-old. Elegance and virtue

would have new forms from that

chair; so also would degradation

and vice. Volumes rapidly succeed-

ing volumes would show that a new

sphere of the real in the ideal had

been unfolded before the eye of the

critic, and a new world for the gaze

of the common people. And much

which came from that chair would

live after its grand author was dead,

and after millions of fiction had

flashed in brilliancy and gone out in

darkness. And, alas! it would at

length appear that of the pure and

classic in fiction he would be the

founder and sole high priest of his

school. In pure classic fiction he has

had no successor; while it is fearfully

probable that he has involuntarily

given the strength of his great name

and marvelous power to increase im-

mensely the license of morbid senti-

ment and the ruin produced by sen-

sational novels. Much of his classic

power will remain, but what great

moral progress, what permanent or-

ganizations of humanizing forces, have

come from that chair?

Wesley was Sir Walter's equal in

poetic scope and power. His imagi-

nation was stronger and his fancy



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scarcely less. He had greater intel-

lectual grasp and more varied learn-

ing. But with him talent and genius

(and he had both) were gifts from

God, to be used under a high sense

of responsibility. Not entertainment,

as with Sir Walter, but the reforma-

tion of human condition, was the pur-

pose of all divine gifts to man. Hence

from that chair he wrote not to amuse

but to save man. Not what he found,

but what ought to be, would have the

indorsement of his pen. He would,

first of all, mark for condemnation

and extinction what he found wrong

in himself, and then in others. When

he found the remedy for his own

deeply-seated moral evils, he would

move out into the world to commend

it to his fellow-men. He would in

that chair, and everywhere, think and

write, as to the vast multitudes he

would preach, to give dying men an

all-powerful Saviour and a full salva-

tion. What fiction would spare be-

cause it was human, and feed because

a morbid appetite demanded it, he

would condemn and tear up by the

roots. He would never ask what

thoughts could be coined into money

or a splendid reputation; but always

and everywhere, what words of power

could be made to destroy the vile ten-

dencies of human nature, and lift up

the public in virtue and save the mil-

lions. These words he would write

and present in the face of power, in

defiance of popular frenzy, and in

the teeth of the mob. He was one

man who had the courage of his con-

victions.

Whether his great words were writ-

ten from that chair or from elsewhere,

it becomes to me the symbol of the

highest power of sacred rhetoric. A

great, indestructible theology came

out of it. A new standard of fear-

less, polemical divinity is suggested by

it. The grandest system of propa-

gandism ever coming to the aid of

pure Christianity, arose from it. The

most compact and effective ecclesiast-

ical organization ever known in the

old world or the new, took its origin

here. Living millions around the

globe utter the truths, preach the

Gospel, and sing the glad songs which

first awoke from this sacred chair.

One class of influences is as tem-

porary as pleasure; the other as per-

manent as the eternal right.

THE AROOSTOOK.

BY REYNARD.

We were invited to dedicatory and

camp-meeting services, and knowing of

no better way to spend a short vacation,

we went. We prepared for our journey

by reading Mark Trafton's history of the

State of Maine as he has given it to the

world in Crocker's "Popular History of

New England." We read in that ver-

acious and thrilling narrative that the

State had adopted as its motto the sig-

nificant word, "Dirigo," which, we are

told, means, "I lead." The venerable

historian tells us also that the State has

the honor of having split the first blood

shed patriotically on this continent;

that as a State it has a monopoly of the

first light that shines on our fair do-

main; that it builds ships out of its own

wood; that there was a war on its soil

in 1675 called King Philip's war; that at

that time it was called "Acadia," and

belonged to France; that it was admit-

ted to the Union in 1820, with a popu-

lation of only 200,000; and that it covers

an area of nearly 32,000 square miles.

This last item of information almost

took away our breath, but regaining our

normal state, we exclaimed, "That's the

place!" We have seen the rivers of

Florida with their orange groves and

sleeping alligators; we have ranged the

cotton fields of the South and the prairies

of the West; we have climbed the

Catskills and the Rocky Mountains;

now let us penetrate the woods and

wilds of Maine! We packed our valise,

put a scanty supply of silver in our

purse, and started.

THE JOURNEY.

The journey was not marked by any

extraordinary features. We amused

ourselves, as we always do, in studying

the physiognomies of those coming in

and going out of the cars, and found, as

we invariably do, that they confirmed

all the laws laid down in Lavater's great

work. There were mean and selfish

men, and women too, who pre-empted

seats they could not fill. But the gener-

"OUR SOUTHERN WORK" BY DR. DOBBS.

BY REV. J. H. OWENS.

Dr. Dobbs is, I believe, a recent transfer to the South. His fresh experience reminds me of my impressions the first six months; but an intimate and somewhat prolonged acquaintance in every department of the work radically revised first impressions. If Brother Dobbs will go back into the country among the cotton plantations, and preach and teach and visit among the cabins five years as I have done, his criticisms will then have more authority than now, after six months as a city pastor of the finest church of our denomination in the South.

The facts I stated referred only to the "rural and back districts of the far South;" not to exceptional churches like the "Centenary" of Charleston, and the border conferences where slavery existed in its mildest forms, but only to the average members and preachers in the rural districts which comprise the greater part of our work in the South. And my statement of facts in regard to this department of our work has not as yet been questioned or disproved. A few superior churches and men, mostly transfers from the North, have been mentioned, but they are the exceptions confirming the general statement.

Dr. Dobbs makes some singular admissions in trying to refute the facts concerning the low average of morality among our members in the South. After quoting with approval what a minister said in a Charleston church, after looking at the galleries crowded with mulattoes and quadroons, "I should say that morality was at a very low ebb here," the Doctor adds, "The truth is, the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it, but wounds and bruises and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment." It is this terrible portrayal of Southern society by the austere Hebrew prophet is true, as it certainly is, why make a plea and an exception of our people? Take "Centenary Church," of which Brother Dobbs is pastor, with its 2,000 members, and scan the congregation; nationality has been almost obliterated by illegal miscegenation, so that Africa and Saxon have been so fused and blended that it is impossible to say which is which; and the fifteen years' remove from emancipation does not seem to lessen the evil. Looking over our congregations in all the South the admonition of the apostolic college to the Gentile converts, "that ye abstain from fornication," has a meaning and application painfully significant to-day.

The Doctor says he read my article to a "blue-eyed blonde, son of one of South Carolina's most honored governors, and through the grace of his father in spite of the law allowed a good education." Of course this high-spirited, natural son of a governor of South Carolina would be indignant and pronounce it "false." But if Brother Dobbs had read my article to a common laborer on a cotton plantation in a rural district, the response would have been far different. The Doctor has been in Asia and Africa, and admits the "similarity of religious exercises" in our churches and the peculiar demonstrations of the dervishes of oriental superstition; but he qualified the admission by a reference and comparison to the "shoutings" of the New England Methodists in our early history. The comparison fails in every essential point. With the freedmen these violent physical manifestations and the absurd superstition involved in their religious services but too generally constitute their Christianity, as distinct from practical morality and character. The religious services of New England Methodism at any point of its history may not be even mentioned in the same category with the scenes witnessed among the freedmen in their revival meetings. It was simply astonishing that an ex-member of the "blessed old New England Conference" could institute such a comparison, and it shows utter lack of knowledge and observation of the facts.

And these orgies, growing out of ignorance and superstition, are participated in and encouraged by regularly-ordained ministers of the Methodist Church who have back of them the authority of Conference. It were passing strange if a church in America, in the nineteenth century, cannot give her own members such supervision and pastoral care as to prevent this practical heathenism, instead of an official sanction by ordaining men to the ministry who are in sympathy and encourage these things through lack of education and training. And surely these preachers coming up

from slavery and the lonely cotton plantations without preparation, many of them barely able to read, are not to be blamed. The heavy responsibility is with the powerful church, which having large wealth and multitudinous schools, and a surplus of qualified laborers, and claiming a special mission to spread holiness over the land, appoints them to districts and circuits to perform high pastoral and ministerial functions as best they may. And the poor people on the lonely plantations, in the gloom of dense ignorance and the squalor of their cabins, pressed by manifold grievous burdens, are not to be blamed if their religious exercises are "similar to the dervishes" of the East, and religion and morality, unhappily, are distinct terms, the ethics being ignored. The condemnation belongs to the church which has gathered these benighted ones into her fellowship, and then, weary of the burden and ignorant or careless of the great responsibility, gives them chaff for bread, and wonders why the "southern work" is so prolific of vexation and complaint and reproach. Dr. Dobbs ought to have seen that, when I gave the "plain facts" about our work in the South, I was in profoundest sympathy with our people there. The facts plainly stated are needed to stir the slumbering conscience of the northern church to take adequate care of the helpless ones gathered into her household and called by her name.

Dr. Dobbs, and indeed all my critics, misapprehend entirely what I said in regard to the use of missionary money. To show that the South is purely missionary ground was in fact the intent of my article—that our members there should have as careful and intelligent oversight as the converts in foreign missions. But I did denounce the unchristian and wasteful use of missionary money simply to sustain caste and southern prejudice as against the best interests and rights of our colored brethren in the South. That this is done in the M. E. Church is undeniable, and, what is significant, it remains unanswered. Thousands of dollars are spent to maintain double work in the same Conference territory; dual districts and circuits, simply and alone to propitiate caste prejudice, giving rise to what is notably known as the "color line," which in spirit and letter is a compromise and surrender of the very principle that Church and State have suffered so much from in the past and thought secure. How this marvel of baneful legislation became part of the polity and history of our church, so that it is to-day law, and every bishop and official member must obey its behests, it would be difficult to state; but the odious fact remains that in the South there are Methodist churches and altars closed to members of the same church for the heinous crime of having complexions of a dusky hue, or failing in the obnoxious color as many of them do. Having fair complexions, like the "blue-eyed blonde" mentioned by Dr. Dobbs—a colored brother without a single mark of the African, son of a governor of South Carolina, but born unluckily on the off side of the "color line"—they are as rigorously excluded from Methodist altars as if they were as black as ebony.

The "color line" is really only a convenient name and subterfuge for the invincible repugnance of the South to assent to the equality of the emancipated classes; blonde or ebony, it makes no difference. It is this that in the South to-day, despite civil rights, compels the freedmen to pay full fare and then thrusts them into a filthy smoking car, women and men, however delicate and refined. But the same class, black or "blonde," can ride and sleep in palace cars if they are in waiting upon the superior race so-called; then there is no possible objection. The "color line" in our church arises from exactly the same cause. And view it as you may, it is a surrender of the essence of Christianity, and had its bad inspiration alone in southern intolerance and caste prejudice. Against the use of missionary money as a chief prop of this unchristian legislation, I entered a modest protest. If this feature of ecclesiastical jugglery were understood in the North, there would be a general protest and an instant and beneficial loss to the missionary treasury until there was a change, and the "color line," now being swept out of existence in the political world, be forever banished from the church of our Lord Jesus Christ.

Unquestionably as a church we have expected too much from the southern work. In the short space of fifteen years we demand from an emancipated people able ministers, wise legislators, experienced administrators, safe pastors, brilliant scholars, model bishops, etc., in numbers sufficient to properly care for the mental and spiritual interests of their own race. That so many good and true

and able workers have come to the front in this short time, is marvelous, and is the bright and hopeful aspect of the situation. But in comparison with the extent and wants of the work the number is small. History makes it evident that ignorant masses are not Christianized in a decade in any land. It is a work of time, and training, and education.

So long as the primitive church made her converts from heathenism pass through a long training as catechumens, and the holy sacraments were withheld until knowledge of sacred things and character were evident, the church was equal to her mission to exemplify and spread holiness; but when, through ambition and greed for members, the standard was lowered and multitudes were hastily baptized and received into the church on a mere profession of faith, the decadence and night of the Dark Ages set in. I fear we are doing the same thing in the South to-day. The doors of the church open easily, and when a surge of excitement sweeps over a congregation naturally emotional and easily wrought upon by shouting and singing, the invitation goes out and they rush in by scores and hundreds and are counted with Israel. Then in the absence of proper training, a scriptural experience and purity of life are not possible, and thus the "southern work" essentially suffers. In passing, let me add that the southern situation is rapidly passing into new phases and developments. It is wise to know the new facts and tendencies, and act accordingly, or future legislation will be powerless. No thoughtful man can live in the South a few years and be indifferent to the grave dangers involved, politically and religiously, in the enormous amount of illiteracy, immorality and ignorance which prevail.

In the breaking up and future arrangement of parties in State and Church which is now rapidly taking place, a portentous figure is looming up—the demagogue, who will surely hold the balance of power through an appeal to and leadership of the bad elements which so heavily prevail. In a score of local elections which I have witnessed the past five years, where national issues were not involved, but only men and measures for local good, the demagogue in every instance carried the day. When the best men, white and colored, in the city where I lived united to pass prohibition, we were badly defeated by these elements. The ninety thousand majority against temperance in North Carolina recently, "the colored vote solidly against it," has an ominous look. We have invested a vast multitude who suddenly came up out of slavery where knowledge and personal responsibility were denied them, with the highest functions of citizenship in State, and membership in church and Conference. I certainly would not have it otherwise, for I am a radical to the last drop of blood. But I am not a partisan, oblivious to facts on the surface and rapidly developing tendencies which, uncontrolled, will be potent for evil in the future. I would that the gravity of the situation might be adequately realized by a full knowledge of the plain facts, however painful and humiliating.

I should judge from the way the "facts" I gave were received, especially in the South, it was almost a crime to tell the truth. My statements have not been controverted, but substantially admitted by the very parties who have been eager to reply. High officials, teachers, ministers who have exercised their functions in the South for years, privately admit these things are so, but say it is not wise to make them public. Having no ambitions or hopes to be advanced or thwarted, believing that truth in and out of the church is always best and expedient, after five years of hard and patient toil in behalf of the freedmen, I recorded the "plain facts," never dreaming that they would occasion bitter criticism, but increased effort to advance our cause through the wisdom of publishing such facts at any time, I am now convinced by the effect produced that it was needed; and it should result in a better acquaintance with the true character and need of the work in the South, I shall be well satisfied, for such knowledge will surely lead to larger benefactions, and thus accomplish the end I had in view when I reluctantly wrote "Plain Facts about the Work in the South."

The Jewish element in Germany is much larger than in any of the countries of Western Europe. In 1871 there numbered in Great Britain 45,000, and in Germany 512,000. In 1816, in Prussia, there were 124,000 Jews, and in 1846 there were 215,000, so rapidly do they increase. Their average of education and of wealth in all countries is large. In New York city they publish a daily paper in their interest, and it is chiefly read by Russian and German Jews.

LETTER FROM COTTAGE CITY.

Sunday, Aug. 14, was a pivotal day here, the Baptists moving out of their week of service and the Methodists moving in. Many of our people object to holding these meetings over the Sabbath, but the Baptists have gone to the other extreme, and continue eight days, embracing two Sabbaths. They have a large tabernacle on the highlands, and the congregations have been large considering the fact that, as a people, they have few homes here and occupy lodgings for a few days only. They have had a long array of D. D.'s, several of them coming from the South to extend the olive branch, as is coming to be so common in these days. Three Doctors from Richmond have taken a part in the services, and have expressed the deepest love and kindly feeling for their brethren of the North. One learns from the experience of too many who have gone South, to take these things with a grain of allowance. Rev. Mr. Gifford, of Warren Avenue, Boston, and Rev. Dr. Loomer, of Chicago, preached Sunday afternoon and evening, and as is usual with these popular ministers, large audiences attended and were deeply interested.

At the Methodist tabernacle Dr. Winchell, of Michigan University, addressed a large audience, Sunday morning, on "Science, Christianity's Ally." It was refreshing to hear science proclaimed as the handmaid of religion, and in a spirit which proved the genuine conviction of the speaker. He showed how great plans and designs, which are discovered by science as running through all creation, bespeak the Intelligence which created and governs all. There is false science, but by patient waiting its own votaries would eliminate the false from the true; and he forcibly urged the point that He who wrote the pages of nature would undoubtedly give a clear, inspired record of His will concerning man, and such we have in the Scriptures. The Doctor showed that scientific men might seem to antagonize the Scriptures at times, but their errors would be corrected. He also urged the teachers of religion not to be too hasty in assuring the young man inquiring after truth that certain facts of science were hostile to, and, if admitted, would overthrow, the Bible. No essential faith of the church would be overturned, but some errors which had been accepted as a part of faith might have to be modified, as the church now accepted the teaching of Galileo that the earth moved round the sun, though there was a time when the church was ready to crucify him for his supposed heresy. We now laugh at the mistake of the church, and so all seeming conflicts may be settled by science or the church giving up what on mature investigation may be proved to be erroneous.

In the afternoon Dr. Butler, of Melbourne, preached in his usual clear and forcible style from 1 Tim. 1: 16, in which he portrayed the Apostle Paul—his conversion, preaching, pastorate, and authorship of a large portion of the New Testament, and his triumphant death. In the evening Dr. Twombly preached from Matt. 3: 3: "Prepare ye the way of the Lord." The Doctor portrayed the interesting revivals of former days, and referred to the great preparations made in business life. He urged the necessity of preparation for the work before us here, and exhorted sinners to seek Christ. Several presented themselves for prayers. The sermon was excellent and produced a fine impression.

The Summer Institute has been a marked and interesting feature of the season at Cottage City. Several able and eminent professors have been engaged as lecturers and teachers, and the attendants have been delighted. Dr. Winchell has made a most favorable impression by his lectures on geology and kindred topics. In order to make this Institute a permanent one, efforts are being put forth to secure a suitable building and a joint-stock company will probably be found to purchase the Ginn block which is admirably suited for the purpose. Several stores and other rooms can be let to pay well for the investment, and then room enough will be left for the wants of the Institute, at a moderate price. So many people now make a prolonged stay here, that there is a necessity for something of this nature to keep from coming, and if the earnest men, who are now at work, can get it established firmly, there is no doubt that it will be well patronized. A public library and reading room are also projected, and these will, no doubt, be open for residents and visitors next year.

The regular services of the weekly meeting will commence on Monday evening by a sermon from Rev. Mr. Morse, of Pawtucket. It seems that it would be better if the meetings at Hampton and the Vineyard could be held during different weeks, as many laymen would like to attend both, and several ministers are engaged to preach at both places, thus partially destroying the benefits of each for them.

One of the best meetings held on these grounds closes this morning (Aug. 22), with the sacrament of the Lord's Supper. The week has been cold and windy, with some rain, but most of the services have been held under the tabernacle, interspersed with evangelistic meetings in a large and attractive tent which has taken the place of the society tents for this purpose. Crowds have attended these social meetings. The preaching has been varied and excellent.

Dr. Bolton preached Saturday evening before, but hardly to a large congregation. No sooner were the people assembled than the rain began to fall, and soon came down in torrents upon the iron roof of the Tabernacle. The speaker's stentorian voice was powerless to reach more than half the audience, but they remained patiently to the close. The Doctor preached an excel-

lent sermon from "Have faith in God," and it was marvelous that he was able to maintain his composure amid the storm of rain. Dr. S. F. Upham followed with a stirring exhortation, and had the better of it, as the rain ceased to make disturbance.

Sunday morning, Dr. F. Upham took charge of one of the best love-feasts ever held here. One hundred and fifteen spoke, and many cheering verses were interspersed. At 10:30 Rev. O. A. Brown, of Lynn, preached upon the Kingship of the Messiah, and held an audience of 3,000 immovable for an hour. The morning was perfect, and the Spirit of the Highest seemed to rest on all from first to last. At one o'clock an immense audience assembled for a revival meeting, under the leadership of Mr. Johnson, the evangelist, who has labored earnestly and successfully during the week.

Dr. S. F. Upham preached at 2:30 from the words, "We have not followed cunningly-devised fables." The congregation was one of the largest of the week, and was deeply moved under the eloquence and power of the sermon. Such a man is well adapted to inspire the young men of Drew with the true spirit of genuine preaching. In the evening, Rev. L. B. Bates preached pointedly and tellingly from the words, "And he healed all their sick" (Matt. 14: 14).

There have been many seeking pardon, and a deep interest in the subject of holiness, and those who think this place is given over to a religious picnic would only have to see what has been done to be assured that the spirit of the former days is still here. Many of the people will remain here for several weeks, and enjoy the quiet of the place, but after the sacrament this morning the regular meeting will close, and the multitude will begin to disperse.

J. B. GOULD.

CHAPLAIN BROWN.

Of the many ministers who served their country in the capacity of chaplain during the late war, there is probably not one who so lives in the hearts of "the boys" of his regiment, as Rev. S. G. Brown, of the New England Conference.

In May, 1862, commissioned by Gov. Buckingham, of Connecticut, he left his home, and at the advanced age of sixty-three years, joined the 21st Connecticut volunteers, then encamped on the Nansemond, and continued with them till honorably discharged with his regiment at the close of the war. Always faithful to his trust, he hesitated not to prove when proof was needed, whether in officer or private, while he was the trustee and loved friend of both.

At Drury's Bluff and Cold Harbor he was found in the thickest of the fight (being slightly wounded in the arm during the first-named engagement), now distributing ammunition with boys or praying with some poor soul whose ears were deaf to the whistle of ball and the boom of cannon, and who only listened to the prayer ascending from his breast to a merciful God from the lips and heart of a trusted friend.

On the 17th day of last May, the anniversary of the battle of Drury's Bluff, the veterans of the regiment met in East Hampton, the home of Chaplain Brown, in their twelfth annual reunion. The exercises were of a very interesting character, consisting of an historical address by Rev. W. S. Hubbard, of Somerville, a former captain in the regiment, a poem by Rev. Theron Brown, and short speeches from "the boys."

But the one thing in which the hearts of these veterans took the greatest interest, was the presentation of an elegant and costly gold-headed cane. The stick is of highly polished ebony, and finished with a marine gold head on which is the following inscription: "Presented to the Rev. S. G. Brown, by his former comrades of the 21st Regiment, C. I., as a slight testimony of their love and esteem—1862-1881." The presentation was a surprise to Chaplain Brown. To the speech by Sergeant Hin, he responded, expressing his thanks and invoking the blessing of God upon them all.

Chaplain Brown, now in his 83d year, is justly proud of the love of these men whose trials and privations, whose joys and sorrows, he shared at a time which tried men's souls. At their annual gatherings he is the centre of their thoughts, and all combine to do him honor.

B.

THE STORY OF PETROLEUM.

Twenty-one years since the first artificial well for petroleum was sunk. The following year, mineral oils were first reported, and in 1864 exports of them began to be reported complete. Comparing 1870 with 1880 (fiscal years), the increase in quantities of illuminating petroleum is enormous—37,325,000 gallons for 1880, against 97,002,000 in 1870. As an article of export, it ranks fourth in value. Its discovery, subsequent commercial importance and extraordinary cheapness, form a striking illustration, not only of the bounty of creative Providence to this country, but of the great moral and economic lesson that when a new source of supply is enough needed it is found.

The letter-carriers of New York (nearly 500) make seven deliveries, and eighteen collection trips each, daily. In a single month they deliver, in round numbers, 10,847,000 parcels. Of these 47,000 are registered letters,—each, of course, containing money, or some other valuable articles; 5,500,000 are letters by mail from a distance; 800,000 are postal cards by mail; 3,000,000 are local letters; 1,000,000 are local postal cards; and 1,500,000 are newspapers and other packages. In the same interval they collect 8,400,000 parcels, of which 6,000,000 are letters, 1,200,000 are postal cards, and 1,200,000 are newspapers and other mailable packages, all of which are handled and received in or sent out of the great New York post-office, at the lower end of the City Hall park. The wages of these letter-carriers amount to \$37,000 for this month's work.

Our Book Table.

WOOD MAGIC: A FABLE, by Richard Jefferies, is a very pleasant story of what an imaginative child saw and heard among the birds and animals which frequent the garden and field. The fable, which will be equally interesting to young and old, is told in a charming manner, the character of each creature, whether feathered or furred, receiving careful delineation. It is a most amusing, logical and clever piece of fiction. We hope the bright eyes of many of our little ones will be gladdened with the sight of this fascinating volume. It is just the book for mamma to read aloud before the twilight hour, or after the evening lamp is lighted. Price \$1.50. London and New York: Cassell, Petter, Galpin & Co.

ADVENTURES OF HOME is the latest of Appleton's Home Books, and is a well written, practical little volume, both in its flexible, cloth, with illuminated design. The author discusses the important subject of domestic happiness in a vivacious, interesting way, and has evidently made a study of the bad manners, including all forms of selfishness and disagreeableness, which render so many homes wretched. To the hundreds of unhappy households scattered over the land much help will be afforded by the suggestive teachings of this little book; but let those whose homes are already beautified and enriched by the sweet amenities of domestic life be thankful. Price 60 cents. New York: D. Appleton & Co.

From the same publishers we have NEW YORK ILLUSTRATED, a work similar in character to Moses King's "Handbook of Boston." It makes a very handsome, complete and exhaustive guide-book. It is printed from clear, large type, on excellent paper, the illustrations are finely executed and abundant, and the descriptions are good. The folding map will be of great service to the tourist. Send for it.

FIRST LESSONS IN GREEK, adapted to the Greek grammar of Goodwin and Hadley, and designed as an introduction to Xenophon's Anabasis and similar Greek, prepared by William S. Scarborough, A. M., of Wilberforce University, Ohio, has been published by A. S. Barnes & Co., New York. It is an elementary text-book the author has aimed to simplify the forms and principles of Greek syntax so that the young student will have comparatively little trouble in mastering it. The beginner in Greek should avail himself of this introductory manual at the outset. Very many of the sentences that make up the exercises are taken from the Anabasis. Price, post-paid, \$1.25.

SERMONS, by the late Rev. David S. Dozgett, D. D., one of the Bishops of the M. E. Church, South. Edited by Thos. O. Summers, D. D., LL. D. Price \$1.50, by mail, post-paid. Southern Methodist Publishing House: Nashville, Tenn. This volume of sermons by Bishop Dozgett will be highly prized by the people and communities with which he was associated and by whom his memory is deeply cherished. This book contains a full biographical sketch of the Bishop by Rev. Dr. J. E. Edwards, of the Virginia Conference, and twenty-five sermons by the Bishop. The discourses are able, earnest and evangelical.

From the same house we have THE EXETER, a book of hymns, anthems, chants and concert pieces for Sunday-school. Edited by Atticus G. Haygood and R. M. McIntosh. The Character Note Edition has an element of interest in the fact that it is devoted to "Studies in Eloquence and Logic." Demosthenes is selected as a model in the studies of eloquence, and after the consideration of his life and character, his oration on the Crown is analyzed. This is followed by two "inferences" as to what constitutes the ideal orator. The studies in logic occupy about a third of the space in the volume, and consist of comments on argumentation and syllogisms, with practical observations. Though compact, the manual is freighted with valuable matter bearing the impress of the clear and admirable style of Dr. Townsend; and not only laymen, but all thoughtful readers, will find it an important and stimulating addition to their equipment as students.

A. S. Barnes & Co., New York, issue POINTS OF HISTORY, by Dr. John Lord, the well-known historical lecturer—a volume of 300 pages, and designed as a supplementary text-book in schools. It will be found of especial interest in reviews and examinations, being in the form of questions and answers. The volume is a unique compendium of Greek, Roman and European history from the earliest time down to the present day. Price \$1.25.

Magazines and Pamphlets.

The International Review, for September, has eight articles of interest and value. Mr. Alexander Bliss, of Washington, writes up "Naturalization"—a theme of vital interest in view of the great stream of emigrants constantly arriving in this country. Mr. Wm. J. Armstrong contributes a readable sketch of "Spain of To-day." Mr. John Codman writes of "Mormonism." "The Difficulties of Prison Reform" are treated by Mr. A. S. Meyer, who has made the subject a special study for years. Mr. Henry C. Adams discusses the "Payment of Public Debts." "The Endowment of Colleges," by Rev. Chas. F. Thwing, gives some very interesting facts relative to the resources of American colleges. "Baron Bettino Ricasoli," the Italian statesman, and one of Victor Emmanuel's staunchest supporters, is made the subject of a critical and biographical sketch by Mr. Wm. Channing Langdon. The number closes with the first installment of a series of studies of "Victor Hugo," by Augusta Laugel. A. S. Barnes & Co., New York.

The North American Review, for September, opens with a profoundly philosophical article on "The Church, the State, and the School," by Prof. William T. Harris. Mr. J. Savage writes on "Natural Ethics." Hon. John A. Kasson contributes an historical exposition of the "Monroe Declaration." Rev. Edward Everett Hale writes of the "Taxation of Church Property." The "Taxation of Church Property," by other articles in this number are: "Jewish Ostracism in America," by Nina Morris; "The Decay of New England Thought," by Rev. Julius H. Ward; "Ghost Seeing," by Prof. F. H. Hedge; and "Factional History," by Roscoe Johnson—the latter a scathing criticism of Jefferson Davis' recently published memoir.

The London Quarterly Review (American reprint), for July, has for a leading article a discussion of "Madame de Staël: A Study of Her Life and

Times." Then follow Sir Richard Temple's "India in 1880;" "Earthquakes," their Cause and Origin;" "Thomas Aquinas and the Vatican;" "Walks in England;" "Florence;" "Schlemm's 'Hos;' and the two indispensable political articles—"Radical History and Tory Government," and "English Trade and Foreign Competition." Leonard Scott Publishing Co., New York. For sale by A. Williams & Co., Boston.

The August number of the *Cavalier Methodist Magazine* is pleasant summer reading. The opening article is a second installment of "The Yellow Tanager," by Grace Green, with six illustrations, followed by a short poem by Archbishop Trench. "Footprints of Luther," illustrated, is by W. H. Willard, M. A. Rev. Donald G. Sutherland, under the title of "Jottings in the East," records the adventures of a Canadian at Beirut and among the islands of the Aegean Sea. The editor has also stirring story of the "Heroes and Martyrs of the Scottish Covenant," and continues his tale of "Early Christian Life." The two other articles are "The Salvation Army," and "Mal-houses as They Were and as They Are."

Vick's Illustrated Magazine, for August, is a charming number. A fine portrait of Mr. Vick graces this issue as a frontispiece, and there is a beautiful full-page illustration of a group of pawns. This issue is brimful of useful hints, and varied and interesting miscellany, in regard to the moral and vegetable world, and the illustrations are particularly fine. No lover of floridure can afford to be without this magazine. \$1.25 a year. Address James Vick, Rochester, N. Y.

The Gospel in All Lands, for August, is devoted to the Jews and missions among them, with general articles, missions, new converts, and the children are not forgotten. There are thirteen illustrations in the present number. Published by Eugene R. Smith, Bible House, New York. \$2.50 per year.

We have received the first number (July) of the *Trinity*, edited by B. H. Brown, A. M.—a magazine published in Salt Lake City, and "devoted to religion, education, philosophy, science, literature, politics, art, and, in a word, to everything that concerns the human mind." It has articles on "Dust in the Eye," "The New House and Its Relations," "George Sand," etc. We wish the editor success in his undertaking. \$2.00 per year. H. Palmerston & Co., publishers.

The *Nineteenth Century*, for August, opens with two articles on "Isolated Free Trade," by Sir E. S. Salomon, and the Duke of Manchester. There is a paper by the Earl of Dunraven on "The Revolutionary Party," and one by Sir Robert Lloyd-Lindsay on "The Coming of Age of the Young Men of the Empire." Rev. Robert Shindler furnishes a kindly sketch of President Garfield. Other articles of interest are "My Return to Arcady," by Rev. Dr. J. J. Brown; "The Moral of the Story," by Frank Dillon; "Pantheism, and Cosmic Emotion," by Frederic Harrison; "County Characteristics—Kent," by H. G. Hewlett; "What Shall We do with Our Bankrupts?" by Right Hon. Viscount St. Albans; George Munro, publisher, 17 to 27 Vandewater St., New York.

Last January, Houghton, Mifflin & Co. of this city, concluded an arrangement with the *British Quarterly* and the *Edinburgh Review* for the resuscitation of these publications in the same plates as the English editions. The representative quarterlies, established more than seventy-five years ago, have retained their distinctive features of politics, typography and general appearance. The *Edinburgh* and *Quarterly* depended upon the New York reprints of these and other British quarterlies. The *British* and *Edinburgh* are now issued in exactly the same form as the originals and at the same price—\$4.00 per year.

The *Magazine of Art*, for August, has for a frontispiece, "Recommencing the Vanities of the Order of Savoyards," after F. W. W. Topham. There are also two other full-page illustrations—"Fenland" and "Lost Riches," after state paintings by Enrico Butti; three engravings of the English edition of "The History of the House of Borgia," by Keely Halswelle; exquisite illustrations of Christchurch, Hampshire; three engravings of black-and-white work; some engravings of "Earl of Salisbury's House," and "The Salon pictures of 1881;" and a picture of "The Miser," by E. Von Blas. The letter-press accompanying these illustrations is, as usual, a fine display of typographical art and interesting matter. Published by A. S. Barnes & Co., London, Paris and New York. \$3.50 per annum.

The American Journal of Philology, for July, edited by Basil L. Gildersleeve, professor of Greek in Johns Hopkins University, and published at Baltimore, Md., is an instructive and interesting number, opening with an article by Westman Semmes, of the same college, New York, on "The New Revision of King James' Revision of the New Testament." A second paper by S. Primer on the "Consonant Declension in Old Greek" follows. "The Book of Job," an Icelandic poem, edited by W. H. Carpenter. "The Negative Particle *Nie* in Old French" is discussed by B. F. O'Connor. Notes, reviews and book notices, and reports, fill up the table of contents.

The *Musical Herald*, for August, published in Boston, has for an opening article, "The Flute, the Flageolet and the Lute," illustrated. The usual abundant miscellany and musical gossip, with three pieces of music, follow, constituting an entertaining number. Price 15 cents per number.

Among the pamphlets received at our office the past week we have the "Sixtieth Annual Catalogue of the Maine Wesleyan Seminary, Female College," at Kent's Hill, Readfield, Me.—a neat and interesting document.—The "Biennial Catalogue of Clark University," Atlanta, Ga., of which Rev. E. O. Day is president.—"The New South," by George A. H. Thompson, an able Thanksgiving sermon, preached by Rev. Atticus G. Haygood, D. D., president of Emory College, of the District of Columbia.—The "Liturgy," by Rev. W. T. Smith, and published at Des Moines, Iowa—a neat and well-filled local church paper.—"Address of Hon. Thos. J. Jarvis, Governor of North Carolina, before the society of alumni of Randolph Macon College, June 15, 1881, and published by the society.—The *Children's Museum*, for August, an illustrated monthly, with an inviting table of contents and a permanent enlargement to 32 pages. Published by F. B. Goddard & Co., New York.—"The National Sunday School Teacher," for September, edited by M. C. Hazard, and published by D. L. Hay, Cincinnati, Ohio, we have, "God Bless the Little Woman," song and choruses, by Howard N. Filler and music by Charles Baker.

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ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

ZION'S HERALD.

THURSDAY, SEPTEMBER 1, 1881.

Property here may be a good thing to have, if we get it honestly and use it wisely; but the "heavenly inheritance" is better. It is more enduring than any earthly inheritance. War cannot affect it, nor pestilence, nor famine, nor financial panics, nor hard times, nor low wages. Fires cannot burn it up. The moth cannot eat it. Rust cannot corrupt it. Thieves cannot break through and steal it. Compared with this world's goods, it is literally "a better and an enduring substance."

That is a very narrow view of Christianity which would lead men to suppose that the blessings which it confers in this life are the greatest and richest blessings that it can possibly bestow. We are all doomed, by the tendencies and limitations of our earthly life, to experience here more or less of discomforts and sorrows. But to those who put on the Lord Jesus Christ, the Gospel holds out an assurance that, with the termination of this life, their souls shall enter upon a state of existence that is free from all environment of grief and pain.

While painfully prostrated by illness, the saintly John Fletcher wrote concerning his spiritual state: "I am kept in sweet peace, and a looking for the triumphant joy of my Lord, and for a fullness expressed in these words, which sweetly filled the sleepless hours of last night:—

"Drawn, and redeemed, and sealed,
I bless the One and Three,
With Father, Son, and Spirit filled
To all eternity."

There can be no question concerning the reality of a faith which kept the mind of this suffering saint in a condition bordering on ecstasy, while his frail body was shaken by a racking cough, and reduced to sleeplessness to the last degree of weariness. Had we Fletcher's earnestness, we might all be the happy possessors of his triumphant faith.

In a recent paper on "Man's Place in Nature," the Lord Bishop of Carlisle calls attention to an incidental fact rarely noticed in discussions on materialism. He justly observes that "the human face alone, of all faces, is capable of increasing in dignity and even in beauty with age. . . . Old men, and old women too, have sometimes a beauty which is quite distinct from that of youth, and which, so far as I know, has no parallel in the lower levels of life. . . . indicating the high spiritual level of man's being, in that it is possible to see in his face lineaments of exquisite beauty when his physical powers are failing." Apart from its manifest bearing on the argument for the spirituality of human nature, this is a beautiful thought. Every observer knows it to be true, but many do not know that the beauty of old age is in fact the bloom of the beauty of holiness. It is not the man conquered by low appetites and selfish passions, but the one who has conquered his lower nature and made his body a "temple of the Holy Ghost," whose "hoary head is a crown of glory."

The mother of the Wesleys illustrates both the nobility of her character and the depth of her affection when her good husband, through the malice of his enemies, lay imprisoned for debt in Lincoln Castle. The Epworth rectory was in ashes. Mrs. Wesley was penniless and in great straits for food, but fearing lest her husband should suffer hunger in prison, she sent him her little store of jewelry, including her wedding ring, that he might sell it for food. That precious ring, the visible token of her conjugal love, was a treasure dear to her almost as life itself; yet she parted with it for her husband's sake. He, as noble-minded as his admirable wife, promptly returned it. No wonder he afterwards wrote to his son Samuel, "Reverence and love her as much as you can. . . . The more duty you pay her. . . . the more you will please your affectionate father." May we not truthfully say that the memory of Susanna Wesley as woman, wife, and mother, is worthy of the world's reverence and love. Were Methodist women of to-day more generally modeled after her pattern, the spirit of her great sons would be more generally

reproduced in the young people of modern Methodism.

Speaking of the power of the Holy Spirit to renew every and any variety of human character, Dr. Donne quaintly yet eloquently remarks that He can "in an instant denizen and naturalize that soul that was an alien to the covenant, emplace and inlay that soul that was bred upon the common amongst the Gentiles, transform that soul which was a goat into a sheep, invite that soul which was a lost sheep to the fold again, shine upon that soul that sits in the shadow of death, and so melt and pour out that soul that yet understands nothing of the divine nature, nor of the Spirit of God, that it shall become partaker of the divine nature, and be the same spirit with the Lord." That the Holy Spirit actually does all this, is demonstrated daily in the experience of the Christian Church. That He is willing to do it more abundantly is proven by the promise of the Father, "I will pour out My Spirit upon all flesh." If the church would send up a perpetual cry, with faith that doubts not the fulfillment of this promise, how mighty, how swift, would be her conquests! O Lord, pour out Thy Spirit!

OVER THE SEA.

We have passed a memorable Sabbath in Rome. It has been full of significance. In the early morning we visited two or three of the Roman Catholic churches. Much worn and discolored by time and tempests without, they are, many of them, kept in fine condition within, and glow and glitter with the most costly marbles, with fine pictures and statuary, and golden ornamentation. In the great Church of St. Maria Maggiore, where Pius IX had prepared a magnificent resting-place for his remains, but in which he afterward directed that his body should not be laid, for reasons which we will give in another place, we found but few worshippers, and as many stragglers, looking on. The same was true in the famous Church of St. Giovanni in Laterano, where the Popes usually are crowned, commonly said to be, although it is not, the oldest Christian church in the city. Along its immense audience-room, between the gigantic statues of the apostles, on the very ancient mosaic floor, to the great bronze door taken from the Temple of Peace in the forum, we walked slowly, meeting but a very few kneeling worshippers, while the mass was being performed at one of the altars. Adjoining this church is that of the Scala Santa—the memorable stairs on which, in the bosom of Martin Luther, the great Reformation was born. These stairs are still, in a freshly-published tract distributed by the attending priest, affirmed to be a portion of Pontius Pilate's staircase, up and down which Jesus often walked! It was brought, it is stated in the tract, from Jerusalem by the Empress Helena, A. D. 326. Leo IV in 850, and Pascal in 1100, granted and confirmed an indulgence of nine years for each of the twenty-eight steps to one ascending them upon the knees. The indulgence was applied, also, to souls in purgatory by the Holy Congregation in 1817. Up this stairway, working painfully on the knees, went poorly and richly-dressed persons, crossing themselves, as they reached the top, before the crucifix. To the evident delight of the somewhat astonished priest, a number of our Protestant ladies submitted themselves to this unchristian service, and wriggled themselves up the oaken covering of steps that Pilate never saw and the feet of Jesus never pressed. If they had done so, such a service as this would be far from grateful to Him. One might as profitably, like the Hindus, creep on his knees over every portion of Palestine which was probably pressed by our Lord's footsteps. It is not bodily exercise, but godliness, that is well-pleasing in His sight. The motive, doubtless, was a mixed one. It was partly thoughtlessness, partly sentiment, and largely to be able to say, when at home, that it had been done as a memorable feat; and altogether it was foolish and blameworthy as to its interpretation of an unfounded legend and its influence.

At 11.30 A. M. we reached the very neat M. E. Church, on the remarkably appropriate place—Palazzo Paolo. Ordinarily a purely Italian service is held here at this hour, under the efficient pulpit administration of Dr. Lanna, the able and devoted native missionary in this city. On a previous Sabbath we attended his Sunday-school, numbering about fifty, and were delighted, as were our companions, Dr. Whedon and Dr. Tourjee, with the distinct and melodious singing of the children. To-day there had been such a flood of American Methodists poured into Rome that Dr. Vernon, the accomplished superintendent of our Italian missions, whose residence is connected with the church, proposed to have services in English. Ordinarily the congregation varies from fifty to two hundred. To-day the audience-room was comfortably filled. Bishop McTear, of the Meth-

odist Church, South, preached a short, plain, instructive sermon, which Dr. Vernon very successfully interpreted to the Italian portion of the audience. Drs. Walden and Hoyt, Mrs. Dr. Eddy, and a number of gentlemen and ladies from the United States, were present. The service was delightful, spiritual and profitable; the preliminary exercises were conducted by Dr. Lanna in Italian. The mission is gradually working its way into a broader field of usefulness in this famed city. An event will soon be announced which will not fail to make a profound impression both here and abroad. A learned prelate and high in office, greatly respected, has been for some time in conference with Dr. Vernon. He has been thoroughly converted, intellectually and spiritually, and will soon take his position with the little Protestant body that has not heretofore attracted much attention on the part of Roman Catholic officials. His movement will have much of the significance of the passing over of the present Cardinal Manning from the English to the Roman Catholic Church. And others will follow. It is an interesting hour every way in Italy, politically, educationally and spiritually.

A very significant event happened in the city a fortnight since. The bodies of dead popes are retained for some time in sarcophagi in the Vatican before removal to their final resting-places, in various churches. Pius IX had fitted up an elegant tomb, as we suggested above; but upon the destruction of the temporal power of the papacy and the inauguration of the united Italian government, burial within the city walls was forbidden without its special permission. Pius IX would not receive this permission from the government, and ordered in his will that his body should be buried outside of the walls of the city. The time for the removal of what our guide—born in Malta—called the cinders (ashes) of Pius IX had arrived. The Vatican authorities asked permission to attend to this service. The government would gladly have given the late Pope a public burial worthy of his station, but the cardinals would not accept their offer. They were permitted to pass along the streets with a few carriages, without a public procession, to avoid a disturbance; but not satisfied with this, they gathered a large body of the roughest of their known adherents, who suddenly appeared as the coaches began to move and formed a large procession. This greatly irritated the populace of the city. They rushed upon the coaches and attendants, and would have thrown the ashes of the Pope into the Tiber, had it not been for the interposition of the government and the calling out of a military force. The people began to cry "Viva Italy!" and to sing the national hymn, while, amusingly enough, over his crumbling dust the priests and their company of bruisers shouted "Viva Pius IX!" This event shows how positive is the breach between the Vatican, as a civil and independent power, and the Italian people. Civil and religious liberty is forever assured in the very centre and heart of this illiberal and persecuting church. Italy is all ready for another Savonarola, and there is no Roman curia or secret court of the Inquisition to arrest his work or to make a martyr of the reformer. May not such a man appear ere long in the bosom of the Roman Church?

Our Italian mission now consists of seventeen native pastors in addition to Dr. Vernon, and they are all accomplishing good service in their different fields. A photograph was taken of them at their last Conference, with Bishop Merrill in the centre. They form a very fine group of intellectual looking men. Neither the excellent Bishop, nor Dr. Vernon, is the best looking man of the company. The work, as in India, China, Mexico, indeed everywhere, needs the development of social and home influences. The last hold of papacy is with the mother. We need in Rome two or three well-educated and thoroughly consecrated women to enter upon this branch of the work and carry the Gospel to the Roman home. Is it not for this purpose that our colleges are now sending forth cultivated students of this sex? We beg our Methodist Ladies' Missionary Society to prayerfully and intelligently consider this very important field.

At six o'clock we attended vespers at St. Peter's. Of this grandest of temples in Christendom we will write in another letter. Its immense space looked lonely as we entered, although the hour of service had arrived. The lights around the great altar were burning. The one or two hundred priests, whose sole office seems to be to attend the various religious offices of this church, were coming into their stalls. Some scores of Americans and other visitors were present. A small number of Italians, of various social

conditions, stood leaning against the mighty pillars of the church or hung around the outside of the space devoted to the priests. It was almost entirely a service of song, powerfully rendered by the skilled male choir of the Vatican. There was little, however, that was devotional in the manner of the service. It seemed more like a sacred concert, with the sanctity decreased by the lightness and lack of emotion of the singers, and the surrounding distractions. As we passed along the mighty spaces of the church, we met a number of kneeling worshippers on the floor opposite different chapels, whose devotion might have been striking if their eyes had not followed us in curious speculation as we passed them. We saw intelligent looking men and women approach the somewhat forbidding bronze statue of Peter, and, wiping the worn toe with sleeve or handkerchief, kiss and press their foreheads against it. What could such devotion to a living Christ insure of spiritual life!

At eight o'clock P. M., as on a previous Sabbath, Dr. Tourjee's large company held a religious service in the parlor of the large hotel where they are stopping. It is on one of the principal streets of the city, and its doors are wide open. The hotel-keeper cheerfully permitted this pronounced Protestant service. Dr. D. A. Whedon preached a delightful spiritual sermon on one Sabbath, and Dr. Gordon, of the Reformed (Dutch) Church, gave an instructive discourse on the next. It is only within a few years that any Protestant service could be held within the walls of Rome, and objection was made to Protestant worship even in the house of an English ambassador. Now the gates are wide open to the ingress of both modern ideas and to the preaching of the unbound Word of God. On the Corso, even, you see the sign of "Bibles in various tongues." Surely, the hour has come for Protestantism to show its faith in the indispensableness and the power of the Gospel of faith as distinguished from the impotency of sacraments to save men and elevate society, by aiding in giving Italy "the truth as it is in Jesus."

If one can have his first view of St. Peter's in Rome, with the adjoining Vatican palace, from the fine public grounds on the Pincian Hill, there will be no disappointment. All the surrounding buildings sink into their proper insignificance, and the majestic temple, with its mighty dome, stands out in all its wonderful proportions. To see it, as tourists usually do, through the narrow streets that lead to its front, with its noble dome diminished by the unfortunate addition made to its facade, contrary to the design of the great architect whose name is forever associated with this monument of his genius, and rendered less impressive by the mean buildings that hem it in on every side, will ordinarily awaken a keen sense of surprise and disappointment. But when the great bronze door is passed, and the size of the massive pillars in front measured by the eye, the high and elegant ceiling of the vestibule studied, and the full blaze of the interior received, all disappointment is lost in constantly growing wonder and admiration. It produces on a Protestant mind little sense of a place of worship—rather that of a vast and rich monument erected in honor of the Christian faith. Indeed, even as a monument it is made rather to serve for the glory of popes and cardinals and human saints than for the glory of God. It is full of gigantic statues and memorial symbols of these high church officers, and the very chapels where mass is sung and said are as truly consecrated to these earthly worthies as to the living God. But as a Christian symbol it is peerless. Its marble pillars, its lofty golden ceiling, its magnificently painted dome, its unequalled mosaic pictures, its immense spaces—all combine to produce an overwhelming impression upon the mind of the observer. In any American city the antiquated dwellings around it would soon be leveled, and the great church would be permitted to stand out alone in all its matchless proportions.

There is another church in the city, of which much less is heard, which, at first view, impresses the visitor almost equally with St. Peter's. It is St. Paul's, outside the walls. It was an old church and monastery, said to be founded upon the site of the burial place of Paul and Timothy. It had been nearly consumed by fire, but its reconstruction was commenced near the beginning of the present century. Pius IX made it the chief monument of his reign. He lavished enormous sums of money upon it, and left a fund of two millions for the continuation of the work. The Italian government, in whose hands it now is, contributes annually a large sum

towards its completion. On the outside it is far from impressive, and its surroundings are uninviting, but when you enter the doorway you are well-nigh blinded by its magnificence. Its marble floor of mosaic shines like a mirror. Its immense pillars (and there is a forest of them) are of beautifully-veined alabaster and of the richest marbles, of immense size and height. Fine paintings adorn the walls. Mosaic medallions of all the popes, from Peter down to Pius, form a remarkable cornice. The lofty ceiling blazes with gold. The eyes of some of the popes are made of diamonds, and glow with a dazzling light. The front, which is unfinished, is of the most expensive and brilliant mosaic work. There is money enough lavished upon this church to carry on all the missionary work throughout the world for a quarter of a century. The Russian Emperor, the Turkish Sultan, and the ruler of Egypt, with others, have contributed rich offerings to this Christian shrine. The monastery connected with it has been suppressed. Services are only held here three times a year. It is simply an elegant monument raised rather to the memory and praise of man than for divine worship. Many of the other Catholic churches have very rich interiors, although nearly all the exteriors are much time-worn. We could hardly suppress our indignation as the rusty old monk in the church of Ara Celi, on Capitoline Hill, took carefully and solemnly, with much unlocking, out of its little chapel, the cradle of the Bambino—a hideous doll covered with jewels and tawdry trinkets, and bearing the name of the Son of Mary, to show it to a company of curious observers for a fee. It has a coach and a driver at its command, and is carried about the city to heal the sick. And is this the Romanism of Cardinals Manning and Newman?

To one coming to Rome with little acquaintance with history and less enthusiasm for antiquities, an amusing disappointment awaits him. Like Mark Twain's "Innocent," he is distressed by the ancient and discolored mummies and wishes to see, if any, "fresh corpses." And is that the Tiber, that little dirty stream?" piped out an agonized voice, as we crossed the bridge in front of the castle of St. Angelo. Sure enough, it is the "yellow Tiber," but there is little divinity or paternity in it as one forgets the history of twenty-five hundred years, and simply looks upon the muddy river some hundred yards wide, with quite uninteresting banks. But there is scarcely a foot of the soil around, or of the storied stream, that is not made immortal by some imperishable event. There are three or four Romes on the same site. There is the primal Rome of Romulus and his successors. The same hills still remain within the city that bore these humble structures, and in the distance tower up the Alban heights. The classic Rome follows, availing itself of Grecian art and culture. This Rome was afterwards ravaged by fires and the devastations of the Goths, and was covered by the inundations of the Tiber and by new structures. These marvels of other days, such as the forum, the immense baths, the colosseum, the palaces of the Caesars, are beginning to be uncovered and laid open to the wondering gaze of the present generation, after the burial of nearly two centuries. Then comes mediæval Rome, with its magnificent churches, largely built out of the spoils of the magnificent ruins of the previous ages. These depredations upon priceless ruins were stopped only about fifty years since by the voice of protesting Christendom, and now positively by the Italian government, which is greatly interested in developing all the concealed remains of the classic period.

We had the peculiar satisfaction of enjoying the instructions, in Rome, of Mr. S. Russell Forbes, whose lectures upon these late very rich discoveries were listened to with so much pleasure and profit in Wesleyan Hall last winter.

Rome has been his residence for many years, and he has made these classic investigations his life-work. He accompanied us to every point of interest, and reinvested with fresh life upon their very sites, the days of the Augustan kings and their successors, and wandered with us over the gigantic ruins of their palaces, their immense baths, their temples, their halls of justice, their amphitheatres and the catacombs. Roman history has been invested in our minds with a new interest. He has made, also, the memorials of St. Paul's life in Rome a special study, and points out every position associated with his name by any reliable historical incident. We are obliged to give up the Mamertine prison as a scene of his probable incarceration, but we stood where he entered Rome, and probably where he stood where he received his condemnation before the tribunal of Nero.

Of Rome itself, as it now appears, we cannot speak except in warm terms. A beautiful new city, with broad streets and fine buildings, is rapidly growing up. It has a lavish abundance of the best water, dashing everywhere from perpetual fountains. Some of it comes through aqueducts as old as the Caesars. Its air is beautiful—hot, indeed, at midday, but very cool morning and night. Dr. Vernon and family find their summer residence here healthful and agreeable. It is the coolest place in Italy, and, if proper care is taken, is the healthiest. We were pleasantly impressed when we first drove through its streets; its study has been a continual delight, and we leave it most regretfully to-morrow for France and Venice.

OF UNION WITH CHRIST.

A Christian poet has described the good man's heart as "a well whose springs lie safely under ground." This metaphor is beautiful, and suggestive also of the fact that the sources of the spiritual life are not visible to the senses nor subject to destruction by created forces. They are hidden in the Infinite. Still more beautiful and definite is the vivid metaphor of the Master: "I am the Vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." Here we have the actual source, the only rooting ground of the divine life, distinctly pointed out. It is Christ. As the branch could not bear fruit, could not even be, without the vine, so a life productive of those inward spiritual affections and social virtues proper to the ideal man, could not exist but for the ever-living Christ. He alone embodies, in a mode comprehensible by the mind, that most wonderful revelation of the divine nature contained in the phrase, "God is love." And this ineffable truth is the spark which, when brought into contact with the human heart, kindles it into heavenly love. To extinguish that spark, to strike the conception of Christ from the human mind, would be to establish the universal reign of selfishness on earth, and leave the Creator without a loyal subject among the millions of mankind.

The relation between Christ and His disciple, as implied in the metaphor, is very intimate. What closer connection can be imagined than that between the branch and the vine? Yet it must not be forgotten that the analogy between a material fact and a spiritual experience must not be pushed too far—cannot be, indeed, without involving one in confusion of mind and in the fascinating, but perplexing, mazes of mysticism. The relation between Christ and the believer is indeed intimate and real; but it is not one in which the divine essence is brought into literal contact with the soul. Rather it is a relation of mutual affection; of wills in harmony; of trust on the part of the disciple and assurance on the part of Christ; of fellowship by means of the divine Word mentally fed upon by the believer, and ended with quickening, renovating, sanctifying energy by the spirit of its Author. That faith in Christ's words is the instrument or medium through which this relation is begun, sustained and matured, may be clearly seen in our Lord's saying to His disciples: "Now ye are clean through the word which I have spoken unto you."

By looking for what some mystics have called "substantial" or "essential" union with Christ, many good men have been led into very intense, very painful, and very unprofitable exercises of mind. Like eagles soaring up to unattainable heights, they have gained little beyond overwearied wings. We may cite the Spanish saint, Gregory Lopez, as an example of a vain attempt to make clear an unscriptural, mystical view of the nature of the union between God and the soul.

"God had shown him," says his biographer, "there was the greatest union between God and the soul when it was such that nothing intervened between them, and that he had given him to comprehend what sort of union this was, from that which is between light and air; for these, being two distinct things, which have each its separate subsistence, are nevertheless so united that God alone is able to divide them. How much closer is this union between the pure essence of the soul and Him who is an infinitely pure spirit!"

This attempt to explain the inexplicable, like all efforts to throw light upon things essentially mysterious, only makes darkness visible. There is, there can be, no real analogy between the intermingling of those modes of matter known as light and air, and the spiritual union which subsists between God and the renewed human soul. The illustration implies a materialized conception both of the "pure essence of the soul" and of the "infinitely pure spirit of God," such as none but a disordered imagination can accept. We may justly say of all who indulge it, what Burke said of men of "distempered passions," that "their reason is disturbed; their views become vast and perplexed; to others inexplicable, to themselves uncertain."

As Bishop Butler well observes, "God is not to be discerned by any of our senses." And he who seeks to know Him by any other means than by faith will be compelled to say with Job: "I go forward, but he is not there; and backward but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him." On the contrary, he who seeks to see the Infinite One in the revealed world; to know God by trusting in His promises; to commune with the eternal Son by habitual meditation on His sacred utterances, will be sure to find manifestation of the divine presence in his own heart begetting a new, a perennial life which

will enable him to say with Paul, "The life which I now live, I live by faith in the Son of God who loved me and gave Himself for me." But precisely how that life is produced he can never clearly comprehend.

To those who cling to mystical conceptions of a spiritual life arising out of a supposed direct and immediate contact of the divine essence with the human soul, we commend consideration of the fact that human minds influence each other, not by sensible contact, but by the knowledge they possess concerning each other. The presence, the words of a friend awaken our affection. Yet, to quote Bishop Butler again, "This influence is not immediately from our senses," but from our knowledge of our friend's feelings and character. If one were blind and deaf, yet otherwise aware of his friend's presence, this knowledge would have the same effect. If the friend were absent, the recollection of his qualities and of his regard would arouse similar movements of one's affections toward him. Why, then, should one imagine that something more than faith in the divine character is requisite to the highest movements of one's affections toward God? Why should any man question the sufficiency of faith in the adorable, merciful, the unspokeably loving Redeemer, to produce the love, the hope, the joy, the purity, which are the constituents of Christian character? There is assuredly no reason against it, in the nature of things; while the theory of the Gospel makes it certain that the beginning, the growth, the maintenance, the maturity, the final victory of the spiritual life, are all secured by faith. By faith the man becomes a branch of the living Vine, and by faith he abides in Christ. "By grace are ye saved, through faith."

Editorial Items.

The despondency last week in the President's case was followed on Sunday by a revival of hope, and on Monday by such a marked improvement as to greatly surprise the surgeons. It sent a thrill of gratitude throughout the country to learn that the crisis which proved so nearly fatal on Saturday had been safely passed, and that, although the extreme debility of the patient and the danger of new complications caused grave anxiety, the reaction was so decided as to permit the possibility of ultimate recovery. Very generally, throughout the country on Sunday, both at public and private altars, the name of the President was fervently remembered and heartfelt petitions were offered for his restoration. Rarely has any individual been the object of such universal and devout supplication. There seems some ground for hope, at present writing, that the nation will be permitted to offer its grateful thanksgivings for answered prayer.

The public at large have probably taken no very lively interest in the proceedings of the International Law Conference lately held at Cologne; but the proposition of Hon. David Dudley Field that assassins hereafter be executed by hanging, has attracted considerable attention. The right of asylum for any civilized nation which the conference unanimously adopted, is one which the people can comprehend and approve. The popular sentiment is a growing one that assassins should no longer be tolerated; that whatever legal barriers stand in the way of the prompt extradition of such men as Hartmann and Rossa at the demand of their respective governments, should be removed; and that even the attempt, like that of Guiteau, to strike at the life of the chief magistrate of the nation, should be made an offense to be atoned for only by the extreme penalty of the law.

As the season of vacations is now over, we want to call the special attention of our pastors to the lists of *HERALDS* taken on their charges. The paper will be offered free to all new subscribers the last three months of the year. Let this arrangement be made known at once, that those who wish to subscribe may have the full benefit of our offer. There is probably no church where new names may not be obtained, if the preacher in charge will make the effort. We hope no minister will neglect to use every exertion to see that each family has the privilege of reading a *HERALD*.

BRIEF MENTION.

The vandalism lately exhibited in the Public Garden in this city, in the wanton destruction of the century and other choice plants, leads the *Advertiser* to bemoan the abolition of the whipping-post.

Editor Buckley of the *Christian Advocate* announced his intention in the last issue of that paper of sailing for Europe on the 25th ult., to attend the great Conference.

The weakness of the civil service reform movement, according to *The American*, is a want of money: "The Association needs a million of dollars to fill up the programme of organization it has sketched out."

To save litigation, and prevent the peace of the family "being destroyed by the bitterness of contention," the late Mr. David Curroll, of Maryland, provided for a fund of \$100,000, to meet the expense of defending his will, should any attempt be made to break it.

The second Methodist camp-meeting at Silver Lake grove, under the charge of Presiding Elder Willett, which opened on the 29th ult., will close on Saturday. Only ten cents' return fare is charged to those who pay full rate on stations on the Old Colony road. Now is the time to go.

The Methodist thinks the price of wheat will go up "as rapidly as the farmers' master to the mathematics of wheat-raising," and that the coming man will probably have to pay more for his bread, or make it of something besides wheat flour.

Eleven years ago the Education Act passed the British Parliament with much opposition, and about 1,700,000 children were registered. Last year the average attendance at day schools was 2,814,000, and the moral

effect of the legislation, ports, had been "to civilize the populations in the great cities." The many friends of the former principal of the Cheshire Conference Seminary, who learned of the death of the 18th ult., after a long illness, of a heart ailment, a cultivated Christian, a devoted husband, a devoted father, a devoted son, a devoted friend, a devoted citizen, a devoted patriot, a devoted man.

At the banquet given at London to the English Mission House, the speaker, Mr. Macaulay, emphatically expressed his sympathy with the system of government, the system of education, the system of religion, the system of morality, the system of justice, the system of peace, the system of progress, the system of civilization, the system of humanity, the system of goodness, the system of beauty, the system of truth, the system of life, the system of love, the system of hope, the system of faith, the system of charity, the system of grace, the system of glory, the system of heaven.

The Queen of the Presbyterians receives \$300,000 "elect lady" in India.

The Franklin printer and mechanic provision—now none.

Mrs. Spurgeon, helper of her husband, fund "under her care" volumes, principally purchased for herself.

The life of George opened with his still be seen taking Newport on pleasant.

People are found "red tape;" it requires hundreds of miles of the nation's business.

A temperance cup purpose or affiliation sylvania the present to carry the State for.

Mormon mission in Georgia with so much attention of the pending makes the trine of polygamy a

Quite a proportion population toll out of no less than 378,000, near tunneling is 58,744 miles.

When the telephone in operation, its limited to circuits of circuit that Dr. Corne in the course of exp aspies of the Fro transmitting audible hundred miles.

Says the *Illustrated* the good effect of Sunday trains on the Ohio Railroad many of the employ and these three depots.

The addition of burndale, is rapidly and is a fine piece of will be one of the nearly twenty feet in new story is being a

The boarding-house known hereafter "Hall." Now is their appeal for the and to see that the charges are kept up advantages lous influence.

The New Eng View held a very year. The program letter apparently, attendance were inter exercises. Gen. H speaker on "Nation allusion to Preside many eyes. A prece proceedings for on

The South Afr been wonderfully p according to the te billions valued at million dollars, p Town post office, more precious annu by mission the same continen

It seems that Bradley, and not cessor of Dean S formerly Master o is now the Master ford. He was a and has been ident of the Established sixty.

The English Fawcett, is fertile postal system and able for the trans and valuations a method for di letters and packa for such protectio warrants its adop seven thousand of been lost in the

Who WILL H No one, not can realize the immen upon the Freedom establishment and stance of worthi then we say th greatly increased white work of th very obvious tru raise the money, tain the work, sor and energy. Cou feel the real impo more money wo could more like for God, like the the Bonnets, have their attentio are sure they wo money and their educational movem We have lately for the Freedom

...of the legislation, according to police re-
ports, had been "to civilize and humanize the
negroes in the great centers."
The friends of Rev. R. M. Manley,
formerly principal of Troy and New Hamp-
shire Conference Seminars, will regret to
hear of the death of his wife at Nahant, on
the 18th ult., after a painful sickness. She
was a cultivated Christian lady—a sister, we
trust, of Rev. E. M. Wright, of the New
England Conference.

At the banquet given by the lord mayor
of London to the English cabinet ministers at
Mansion House, the determination was
expressed, on the part of the
government, "to stamp out, at the next ses-
sion, the system of willful obstruction, by
bringing this matter properly before them.
Remember that we need, and must have, money
to carry on God's work in the South."
R. S. RUST.

Notes from the Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting.—In view of
the repairs now going on in Wesleyan Hall,
the meeting will not resume its sessions till
the second Monday in September.

Personal.

Bishop R. S. Foster, D. D.,
LL. D., has done grand service at several
New England camp-meetings this season. Be-
sides very efficient labors at Martha's Vine-
yard, he preached able sermons at the Lake
View and Northampton meetings, and lect-
ured at the New England Assembly at South
Framingham. He has already gone to his
western Conference. He presides over the
following Conferences: Michigan, Aug. 31;
West German, Sept. 8; Nebraska, Sept. 14;
Nebraska Mission, Sept. 21; Central Il-
linois, Sept. 28; and West Virginia, Oct. 5.

Somerville, Broadway.—We are pained to
record the death of Bright's disease, of the
father of the pastor, in Yorkshire Centre, N. Y.,
Aug. 20. He suffered terribly, but bore his
sufferings with Christian fortitude. His
life was in righteousness; his end was peace.
In consequence of this affliction and the sick-
ness of his brother, the pastor's return is de-
layed till Sept. 1, when he will be at his post.

Salem, Lafayette St.—We are pained to re-
port that Clarence George, aged seven years,
son of Rev. G. W. Mansfield, died, Aug. 26, of
malignant diphtheria. As he was dying he
said, "Mother, I'm going." "Where," she
said, "to Jesus?" "Yes." And almost in
an instant he was gone. The afflicted house-
hold have the sympathy of a large number of
their old friends. The health of Brother M.
has considerably improved, although not fully
restored.

Wesley Chapel.—Rev. C. F. Rice will not
sail on his return from his European trip till
the latter part of September.

Asbury Grove.—Quite a large number of
people are still on the grounds, although this
week many will return to their homes. The
Sabbath after the camp meeting Revs. Geo.
S. Casselhouse and J. O. Knowles preached,
and services were held in several tents. Last
Sabbath religious services were also held.

Lake View.—This was the only N. E.
Conference camp-meeting held over Sunday
this year. As the day was fine an immense
audience was in attendance. The Assembly
has been very largely attended by our best
Sunday school workers of several denomina-
tions and is a great success. There is a fuller
programme than last year and all rich and
of enduring profit. Dr. Vincent is chief.

Sterling.—The propitious skies brought ad-
mirable audiences, and much of the old-time
fire and success were seen. The preaching
was direct and able, and the prayer circle wit-
nessed many conversions.

Ware.—The *Warrior* is issued semi-
monthly by the pastor. It has many excel-
lent things in it and speaks, in its last, good
words for Wilbraham Academy, which
students and their parents would do well to
remember.

Wilbraham.—Prof. W. H. H. Phillips has
just returned from an extended tour in the
West. He is delighted with Dakota and has
taken a quarter section of land. He is much
impressed in heart. Our notice of the
"boarding-house" recently was misunder-
stood by some. The same admirable home
for students will welcome them as before; but
it will hereafter be known as "Rich Hall."

No name could have been more suitable, as
three-fourths of its expense was provided by
the late Isaac Rich, of Boston, who also built
the principal's house and contributed other
generous sums to the buildings and needs of
the institution.

Springfield, Trinity.—Bro. O. H. Smith
has sold his beautiful residence on High
Street. It is one of the finest in the city.
Missus Porter and Chauncy were the pur-
chasers for a young lady's school, which they
thus transfer from Hadley.

Chicopee.—Rev. W. H. Daniels, the an-
thor and evangelist, has sailed for Europe,
where he expects to remain till January.

Chicopee Falls.—Rev. F. Nichols has
been warmly welcomed among his many
friends on his former charge. He preached
for the last Sabbath week.

Northampton.—The new spire on the
church is nearly completed. Its height is 60
feet, the addition being 44 feet. The expense
is \$100, most of which is already secured.
This replaces the old steeple which was de-
stroyed in a storm some years ago. Rev. W.
E. Knox has gone to Chicago and Kansas for
a three weeks' vacation. The camp meeting
suffered in numbers like other held the same
week on account of the weather, but is de-
clared by some to have been fully as profit-
able for progress in religious life as any ever
held on the grounds. Several of the evang-
elists in convention at Northfield visited the
meeting. Bishop Foster's sermon and that of
Rev. F. Woods were specially able and per-
tinent. Others preached exceedingly well.
The annual love-feast was held Friday even-
ing. An effort is being made to pay a por-
tion of the debt. It will all go in a few
years, and this beautiful grove of sixty acres
will be one of the finest grounds in the
State.

Northfield.—The convocation of evang-
elists increases in interest and several meet-
ings of great profit are held daily. The attend-
ance also grows with the life developed.

Charlestown.—Dr. Hiram Temple has been
seeking health in the West. His arduous du-
ties have overtaxed his strength. We regret
to learn that his return has not brought with
it the desired restoration.

Who Will Help?
No one, not connected with the work, can
realize the immense pressure brought to bear
upon the Freedmen's Aid Society for the es-
tablishment and support of schools and as-
sistance of worthy students in the South.
When we say that this pressure has been
greatly increased by the assumption of the
white work of the South, we state only a
very obvious truth. The question how to
raise the money absolutely needed to main-
tain the work, sorely taxes our faith, wisdom
and energy. Could the church be made to
feel the real importance of this work, much
more money would be given cheerfully.
Could more of the men who have made money
for God, like the Christians, the McManys,
the Bennetts, the Ladds, and the Seneys,
have their attention called to this matter, we
are sure they would be happy to give their
money and their names to this the greatest
educational movement of the century.

We have lately authorized, as N. E. agent
for the Freedmen's Aid Society, Prof. R. E.

infant son of the pastor. At the close of the
service one adult was baptized and one re-
ceived into the church by the pastor.

Union.—Brother Beale is winning his way
on this pleasant country charge. He feels that
the appointment is of the Lord, and he is
determined to stay up the hands of their
leader. They confidently expect to see the
salvation of God. Sunday, July 31, was a
day of unusual interest. Ten or twelve went
forward in baptism, and Aug. 14 six were re-
ceived into the church.

Nahantboro.—The third annual meeting of
the Sunday-school workers of Knox, Lincoln
and Sagadahoc Counties was held on the
camp-ground at Nahantboro, Aug. 17. The
unpropitious aspect of the weather prevented
a large attendance, but those who were pre-
sent were richly repaid for the effort to be
present. Rev. C. V. Hanson, of Damaris-
cotta, presided, and Rev. Smith Baker,
of Lowell, Mass., was conductor of the meeting.

The first topic, "The Teacher's Preparation
for the Week," was ably and practically
discussed by Revs. Hanson and Baker.

"How can Parents help in Sunday-school
work?" was discussed in an earnest and
telling manner by Rev. J. Wm. Jacobs, of
the Society of Friends.

In the afternoon the whole audience was
turned into a Bible class, and the lesson for
Aug. 21 was conducted by Mr. Baker, who in
a very ingenious and suggestive way drew
out the important truths of the lesson. The
question box, forenoon and afternoon, was
an interesting feature of the occasion; the
many queries propounded being met with
remarkable promptness and pertinence by
Mr. Baker. Earnest and stirring addresses
to the children were made by Rev. Messrs.
Jacobs and Baker. The Waldoboro band
discussed musical music for the occasion.
Miss Carney, of Sheepscot Bridge, presided
at the organ.

The temperance meeting on Thursday and
Friday, Aug. 18 and 19, was not attended
with the results anticipated and hoped for.
The non-appearance of the "celebrities" ad-
vertised, together with very threatening
weather, occasioned great disappointment.
Of course no one was to blame for the
weather, but some one was certainly to blame
for the disappointment occasioned by the
absence of Francis Murphy, Rev. Dr. Miller,
and others. Hon. T. R. Simonton and Rev.
J. W. Jacobs delivered earnest and eloquent
addresses to a small audience on Thursday.

The new and commodious boarding-house
has been leased to W. B. Cresson, of Waldo-
boro, and R. M. Brookings, of Wiscasset, and
will be run in a first-class manner. Board-
ing and lodging are attainable at reasonable
rates.

It is expected that the district camp-meet-
ing, which opens Aug. 29, will be one of un-
usual interest. In addition to the pastors on
the district, sermons will be preached during
the week by Revs. Knowles, Mallahan,
and Whitaker, of the New England Confer-
ence.

Dresden.—The camp-meeting just closed
at Dresden station, Richmond, was one of the
most interesting ever held on the grounds.
The attendance was good, the interest better,
and the order the very best. The following
were the speakers: Revs. H. J. Fox, D. D.,
H. W. Bolton, D. D., J. B. Hamilton, F. D.
Handy, D. W. LeLachur, M. C. Pendexter,
A. J. Clifford, S. L. Hanson, J. F. Hutch-
ings, F. K. Stratton, C. Munger, W. S. Jones,
W. M. Sterling, E. Martin, A. W. Cresson,
F. Allen, D. D., A. S. Ladd, A. meeting of
parties interested, from Boothbay and Vas-
sallboro, was called to consider the expedi-
ency of building a chapel for social meet-
ings on the ground. It was voted to form a
stock company and place the shares at \$5,
and build a chapel 18 by 25 feet, to cost not
less than \$200, to be erected 1882, and have
Vassallboro chapel. Twenty-five shares were
taken on the spot, and the building will
probably be ready for use next year.

NEW HAMPSHIRE.

Gleavings.—The Lebanon police court has
for a clerk a Congregational clergyman, Rev.
C. A. Downs, for many years pastor in that
village.

A fair recently held by the Congregational
society of Gilsum, yielded over \$225 in net
proceeds. The benevolence of a generous
woman of means, Mrs. Kitchen, largely con-
tributed to this gratifying financial result.

President Bartlett, of Dartmouth College,
and Rev. Dr. Quint, of Dover, have been cho-
sen delegates to the Congregational Union of
England and Wales which is soon to be held
in London. The New Hampshire churches
could not have more fitting representatives.

The Universalist Church of Claremont,
which has been for some time without a pas-
tor, has secured one in the person of Rev. J.
M. Johns. He has accepted a cordial invita-
tion to the pastorate, and will commence his
labors Sept. 1.

We have advices from Rev. A. W. Bunker,
who left New Hampshire for California, Aug.
12, when he had been one week on the way.
With his family he was at Las Vegas,
New Mexico, where they were detained by
a wash-out on the railroad. All were in
good health and spirits, and were en-
joying the trip greatly. By this time they
have probably reached the Pacific coast, their
future home.

Methodism in Concord has lost one of its
truest pillars in the person of Henry C. Na-
bors, who died suddenly of paralysis at Na-
bors, Vermont, Aug. 19, aged 65 years. He
had been a member of the M. E. Church in
Concord for nearly forty years, and was a
church treasurer for more than a quarter of a
century. At the division of the church, he
became a member of Baker Memorial. He
was a noble, Christian man, beloved by every
one. His funeral was held in Baker Memorial
chapel, Aug. 21, and was very largely at-
tended.

Yarmouth Camp-Meeting.

The meeting of the Cape Cod Ministerial
Association, a report of which was sent to the
HERALD by the secretary, constituted the
first session of the services held on this ground
this year.

Thursday, Aug. 4, was Sunday-school day,
when excursion trains came from all parts of
the Cape, loaded with members of the evang-
elical Sunday-schools—not less than two thou-
sand in all. The whole affair was a happy
combination of convention and picnic. That
evening Rev. G. H. Butler, of West
Sandwich, gave a profitable sermon from
"Thanks be unto God for his unspeakable gift."
(2 Cor. 9: 15).

Friday, Saturday and Sunday were devoted
to a meeting under the auspices of the New
England Southern Conference Temperance
Society. Rev. E. D. Hall, president, occu-
pied the chair. Rev. H. W. Conant was es-
pecially active in making the arrangements.
The meeting was pronounced by all to be one
of the very best ever held on the Cape. Cap-
tain Cyrus Sturdivant was there with his
truthful stories and tender appeals. Rev. E.
Clark, with the Black Valley Railroad as
an illustration, moved all hearts and con-
science. Miss Helen J. Kirk, of New Bedford,
did some fine reading in connection with

Brother Clark's address. Mrs. R. W. Mc-
Laughlin, with her clear head and strong,
warm heart, did royal work. Brother Com-
ant gave an effective address on the duty of
the church, on Saturday, and preached a pow-
erful sermon on Sunday, which satisfied
many doubters that our Lord used no alco-
holic wine. J. T. Morrison, esq., of Ithaca, N. Y.,
made an earnest plea for total abstinence,
much of it poetry. Rev. H. Montgomery of
Norwich, Conn., gave a characteristic sermon,
elucidating his points with facts from his own
experience as a pastor and as prosecuting
agent of New London County. Rev. E. D.
Hall closed the three days with a joyful sermon,
Sunday evening. Several others spoke brief-
ly during the meeting, and there was a good
love-feast Sunday morning. The attendance
has been quite as large as was expected, but
not what it would have been, had the people
known what a treat was provided for them.

The usual camp-meeting services began
Monday evening, Aug. 8, with a sermon by
the president from the words, "What shall I
do, Lord?" (Acts 22: 10). For the seven
consecutive days the services were held regu-
larly. The sermons at the stand were by
Revs. M. B. Cummings, of Wareham; James
Mather, of Stoughton; S. Sproles, of Sand-
wich; G. A. Morse, of Pawtucket, R. I.; A. W.
Kingsley, of Middleboro; S. F. Upham,
D. D., of Drew Theological Seminary; L. B.
Bates, of Boston; D. A. Jordan, of Warren,
R. I.; E. R. Thordike, of Lynn; H. H.
Martin, of Provincetown; J. E. Hawkins,
of Brockton; W. F. Mallahan, D. D., of Chelsea;
W. F. Davis, of Taunton; G. E. Fuller,
of Fairhaven; G. W. Hunt, of Wareham;
George P. Mains, of Brooklyn, N. Y.; O. A.
Brown, of Lynn; W. Applebee, of Chatham;
S. M. Beale, of Wellfleet; W. McK. Bray, of
East Greenwich, and Edward Edson, of
Taunton. Most of these were genuine camp-
meeting sermons. All were good, and some
very able. Besides these, Rev. S. Fox, of
Pocasset, preached to a good audience at 6
o'clock, Sunday morning, and five young
brethren—Revs. G. A. Grant, G. E. Bright-
man, C. F. Sharpe, Charles Smith and H. A.
Jones—preached in tents at 8.15 A. M., on
Friday. Rev. T. T. Johnson held an excel-
lent service on the park Sunday afternoon.
Unusually large and interesting children's
meetings were held each day by Sisters Mar-
tin, Mattoon and Brightman.

Excepting Friday and Sunday mornings at
8.15 o'clock there were five large prayer-
meetings in tents. Each of these was under
the able and devoted leadership of four min-
isters. This is the first time in which the morn-
ing tent meetings have been of a general char-
acter. Experience has led to slight modifi-
cations, so that, so far as known, all are pleased
with this plan of services. Tent meetings at
other hours have been in charge of the pas-
tors severally.

The annual love-feast was held Sunday
morning, Rev. J. F. Sheffield, of Marshfield,
presiding. It was a fine specimen of the old
style love-feast.

Thursday afternoon, at one o'clock, the
Yarmouth branch of the Women's Foreign
Missionary Society held a meeting at the
stand. Mrs. Dr. Wm. Butler gave an able
and interesting address. A collection was
taken amounting to \$33. A business meet-
ing was held Friday morning in "Hanover
Square." Mrs. Martin, of Providence, gave
an address. The treasurer's report showed a
successful year. It was voted to appropriate
\$20 for the support of an orphan in Mexico,
and Mrs. Paul Townsend was made a life
member. Officers were elected as follows:
President, Miss A. A. Hinckley, Osterville;
vice-presidents, Mrs. Julia Nickerson, Chat-
ham, Mrs. Jennie Young, Provincetown, and
Rev. C. N. Hinckley, Monument; secretary,
Miss Cynthia Lewis, Osterville; treasurer,
Mrs. C. A. Downs, Monument.

At the annual meeting of the Camp-meet-
ing Association the report of the treasurer
showed that, besides all current expenses paid
in full, \$500 have been paid on the debt,
which will be \$2,800. It is hoped that as
much will be paid this year. The officers and
committees of last year were re-elected. Rev.
V. W. Mattoon, having removed from this
part of the Conference, declined to serve
longer as secretary. Rev. S. M. Beale was
elected in his place. Mr. Mattoon has done
excellent work in that office for several years.
He will be greatly missed.

The closing service of the camp-meeting
services of these services was held Monday eve-
ning. The audience was very large and the
services impressive. This has been a success-
ful meeting. The weather was good nearly
all the week and the attendance larger than
for some years. It is believed that more peo-
ple lodged on the ground Saturday night than
ever before in the history of the meeting.
Preachers and people had a mind to work, and
the utmost harmony prevailed. The number
of conversions cannot be stated. There were
penitents at the altar at the close of nearly ev-
ery sermon and in many of the tent meet-
ings. The church was greatly blessed. Al-
though this will be remembered as one of
the best meetings ever held here.

The third week of services consisted only
of evening meetings, with the usual services,
Sunday, Aug. 21. This was an experiment
and not very successful. The stormy weather
sent many home who might have stayed, and
kept away such as might have come in for the
evening meetings.

Advent Camp Meeting.

The Methodists no longer monopolize the
camp-meeting. Unitarians, Spiritualists, Ad-
ventists and others hold annual grove-meetings
of the importance of the soul, and the neces-
sity of regeneration. The readers of the HER-
ALD may be interested in a brief report of an
Advent camp meeting recently held in the
town of Attleboro, Mass.

It is well known that the Advent family are
not agreed among themselves. There are
three or four parties among whom there is
more opposition and less fellowship than they
severally have with other denominations. An
illustration of their toleration was seen at
this meeting. A man came to the ground and
distributed a pamphlet containing views not in
harmony with those of the meeting. He was
not kindly requested to leave, and the
books were carefully gathered up and burned!

The people who meet at Camp Hebron are
known as "Evangelical Advents." They
agree with the great body of Christians upon
the doctrine of the Trinity, the Scriptures,
the immortality of the soul, and the neces-
sity of regeneration. They differ, however, in
the second coming of Christ is at hand; that
He will raise the dead saints, change the liv-
ing, burn up the world, and out of its ashes
create a new heavens and a new earth; that
the New Jerusalem will be the capital of the
kingdom, and Christ the personal king. This
is to continue for a thousand years, to be fol-
lowed by the general resurrection and the final
judgment.

We noticed some doctrines emphasized in
the preaching that are not prominent in the
printed creed. The doctrine of "election" and
the "final perseverance" was taught; ev-
ery regenerated person was "sealed and
saved, not for a few months, but forever."
"Antinomianism" and "imputed righteous-
ness" cropped out occasionally. Not a word
of Arminian theology was heard except occa-
sionally when they exhorted sinners to accept
Christ! Here they certainly showed wisdom,

if not consistency. The claim was constantly
made or implied that the world is degenerat-
ing, and the only hope of humanity was in the
speedy coming of Christ. This is a fundamen-
tal and vital doctrine of the system.

In the course of the week a meeting was
held at which the ministers gave a brief ac-
count of their conversion to the Advent faith.
Some half dozen of the older men spoke.
One was brought up in the Baptist faith; an-
other was a Congregationalist; three others
were formerly Methodists, and one of them
for some years a member of a New England
Conference. All ascribed their change of
faith to hearing Rev. William Miller, or to
reading his lectures. Certainly, "he being
dead yet speaketh." They admit the failure
of Mr. Miller's calculations, but cannot ac-
count for it nor find the error.

The encampment is rather a pleasant one,
but the attendance was very small except on
the two Sundays. Methodists are usually sat-
isfied with desecrating one Sabbath, but near-
ly all other require two or three. On this
matter we believe the same rule holds good
with all; the amount of good accomplished is
not equal to the injury done to the Lord's
day and to the people in the conscious viola-
tion of it.

We were glad to observe among these peo-
ple much Christian spirit and a familiarity
with the Scriptures. We are of the opinion,
however, that a church laden with two such
grave errors as Calvinism and pessimism can-
not make much progress.

C. S. N.

Business Notices.

Drs. Strong's Remedial Institute,
and well-known Popular Summer Resort, SARA-
TOGA SPRINGS, N. Y. First-class in patronage,
appointments, and location. Table a specialty.
Turkish, Russian, Roman, Electrical, and all other
Baths.

CANVASERS made from \$25 to \$50 per
week selling goods for E. G. RIDGELY & CO.,
of Hartford, Conn. Send for catalogue
and terms.

Good health is the greatest of fortunes; no remedy
has so often restored this prize to the suffering,
as Hood's Sarsaparilla. Try it.

WHERE pangs the mortal flesh assail,
And give a bitterness to life,
Making the cheek with anguish pale,
And the heart with sorrow's strife;
Then Sanford's Ginger soothes the pain,
And smiling Health looks up again.

Church Register.

HERALD CALENDAR.

New England Assembly, Lake View, So.
Framingham, Aug. 25-Sept. 2

Clarendon J. Union Camp-meeting, Aug. 24-Sept. 1
Williamstown Camp-meeting, Aug. 25-Sept. 1

Helding Camp-meeting, E. Epping, Aug. 25-Sept. 3
Silver Lake Camp-meeting, Aug. 29-Sept. 3

Nahantboro Camp-meeting, Aug. 29-Sept. 3
East Machias Camp-meeting, Aug. 29-Sept. 3

Groveton Camp-meeting begins, Sept. 5
Piscataquis Valley Camp-meeting, Sept. 5-10

Clina Camp-meeting, Sept. 5-10
Temperance Camp-meeting at Martha's
Vineyard, Sept. 5-10

Portland District Camp-meeting, at the
same place, Sept. 5-10

Bethel Camp-meeting commences, Sept. 5
Castine Camp-meeting commences, Sept. 5

Wilnot Camp-meeting commences, Sept. 5-10
North Amherst Camp-meeting, Sept. 6-12

Fourth Holiness Camp-meeting, at Silver
Lake, near Brandon, Vt., Sept. 6-15

Eastern Connecticut Ministerial Associa-
tion, at Hazardville, Oct. 10-12

THE FISK UNIVERSITY JUBILEE SINGERS
may be engaged or sent for New England, this
fall, by applying to the Williams Lecture Bureau,
25 Washington St., Boston.

Aug. 18, 31. B. W. WILLIAMS.

THE LECTURE MAGAZINE OF THE WILL-
IAMS LECTURE BUREAU, 25 Washington St.,
Boston, will be sent free to any who may apply. A
special good list of lectures, readers and enter-
tainments is presented.

Aug. 18, 31. B. W. WILLIAMS.

PROGRAMME OF THE MINISTERIAL ASSOCIA-
TION—Eastern Division Providence and Pro-
vidence North districts, fall meeting, will be held at
Pleasant R. I., Oct. 3-5.

Preaching: Monday, B. F. Simon; alternate, V.
W. Mattoon; Tuesday, J. Hollingshead; alternate, H.
B. Cady.

Essays—"What are the Proper Facilities for
Social Intercourse?" to be presented by Rev. W. M.
Sec. 6, of Methodist Discipline;" Tirrell, Jones,
essay by each; Ministerial Vacations and Their
Influence Upon Church Work; Nutter; Revised
Testament, J. O. Thompson; Tests of Ministerial
Success, A. W. Seavey.

G. A. MORSE, for the Committee.

NOTICE.—The Quarterly Meeting of the New
England Branch of the Women's Foreign Mission-
ary Society will be held in Wesleyan Hall on
Wednesday, Sept. 14, at 2:30 P. M.

C. A. RICHARDSON, Recording Secretary.

QUARTERLY MEETINGS.

BANGOR DISTRICT—SECOND QUARTER.

SEPTEMBER.

3, 4, Azelle, 21, 21, Moro.

10, 11, Orono and Upper 21, 25, Patten.

21, 22, 23, 24, 25, West, Hampden.

11, 11, Hodgdon, by M. 21, 25, Eldridge.

12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

OCTOBER.

1, 2, Montello, 15, 16, Milo and Sebect, by F. A. C. A. Plummer.

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Farm and Garden.

SCISSORS OF AND FOR THE SEASON.

(From the American Agriculturist for Sept.)

The leading farm crop for September, in many parts of the United States, is the sowing of the fall crops. This involves putting the soil in thorough condition, and the selection and sowing of the seed. There are a number of essentials in the proper preparation of the seed bed, all of which should obtain in every field devoted to a grain crop. The soil should be rich, either by the accumulated fertility of long years of undisturbed vegetation—the virgin soil—or made so by the addition of a fertilizer in the form of barn-yard dung or the so-called “chemical manures.” Of these, the best to be first chosen, and the superphosphates and other “salts” only used as a supplement to the barn-yard manure, or in cases where the latter is not to be obtained. Next to richness should come a fine tilth. This requires that the soil be ploughed in a thorough manner, and afterwards stirred with a harrow or some other cultivator—in fact with any implement, until the lumps are broken, and the whole soil is in a fine, mellow state. The mellowness of the soil for all seeds cannot be too strongly insisted upon, as without it the seeds do not come into intimate contact with the particles of earth, and therefore cannot make a good start, and many of them will not grow at all. With a good supply of plant food, in a condition to be readily taken up by the young plants, the next thing is to select the seed, and sow it properly. To put the matter of selection in a nutshell—sow the best seed you can find, even if it costs double that of the ordinary sort. When the fact becomes more thoroughly known that of two kinds of grain, for example, under identical conditions, one will yield much more than the other, more attention will be given to a proper selection of seed. It is not for us to say which variety of wheat or other grain is the best; that is a question for the farmer to decide for himself, but we can say that, under all conditions, and each farmer must, after careful study, decide which matters for himself. The “Clawson” wheat is a present taking a high rank for yield and quality in many localities. It may be the best for all purposes. Were it not for the Russian dry, early sowing of wheat should be recommended in all cases. Late sowing is a disadvantage, as the plants make a smaller growth before winter sets in. The richness of the soil the later the sowing may be done with safety.

THE FRUIT GARDEN.

The old strawberry beds should be kept clean of weeds, removing all runners not needed for new plants. New beds may be set this month, but there is very little gained in point of time over spring planting unless “potted plants” are used. These plants from runners which have struck root in pots of earth, set under them; by removing the earth with the plant there is no checking of growth, and a fair crop of fruit may be expected the following summer. There is a gain in setting ordinary strawberry plants in the fall in that the soil is in better condition, and that the garden and other work is not so pressing. Blackberries and raspberries start very early in the spring, and should be planted in the fall. If it is desired to propagate the black caps, and a few varieties of raspberries, the canes must be kept in earth and placed on the tips, which will soon strike root. Most red raspberries and blackberries may be propagated readily by “suckers,” or shoots which spring from below ground. The runners and suckers may be pruned as soon as the leaves are ready to fall. Propagation is done by cuttings planted in rows with one bud above the surface. If put in early, they will form roots before the cold sets in. The grafting of grapes is an important operation, and is best done with the scissoring method; the purpose of this is to avoid handling the fruit, which, by removing the leaves, injures the appearance, and therefore the sale.

DOMESTIC RECIPES.

Water-Bugs.—A lady writes to the domestic department in Household Words: “If you use powdered sage and wax, mixed in equal parts, it will destroy water-bugs. I speak from experience.”

Do not iron a red tablecloth at all; wash it carefully in warm suds (not hot); rinse well, and when ready to hang on the line take great pains to pull so that it will keep the proper shape. It will retain its color much longer than if ironed.

To wash windows, put a little spirits of ammonia on a sponge, and rub over the glass, touching every part of the window, then rub quickly with a soft paper till dry. This treatment gives a beautiful polish to the glass, and does away with the use of soap or water. Wash both sides of the glass.

To keep insects out of bird cages, tie a little sulphur in a silk bag and suspend it in the cage. For mocking birds this is essential to their health, and the sulphur will keep all the red ants and other insects from the cages of all kinds of birds. Red ants will never be found in a closet or drawer if a small bag of sulphur be kept constantly in these places.

Porcelain-lined kettles are safest for preserving, etc. For fine fruit nothing except those or bell-metal kettles should be used. Where bell-metal is employed the utmost care must be taken to prevent canker. Scour with sand just before using, and scald with salt and vinegar, then rinse and wipe. After emptying, wash at once. If the preserves are allowed to cool in the bell-metal the result will probably be poison to whoever eats them. With due care these kettles are as safe as the flatter porcelain ones. Tin should never be used for preserves. It turns them dark.

To the syrup left to canned fruit, sugar be added, a quarter pound to a pint, and it is then stewed thick and bottled, and it makes a delicious syrup for cakes, etc. In the winter, Blackberry plant, and adding a teaspoonful each of ground ginger, clove and nutmeg, and stewing until thick. The raspberry recipe is made by stewing the fruit in water and sugar, half a pound to a quart, and adding a teaspoonful each of ground ginger, clove and nutmeg, and stewing until thick. The raspberry recipe is made by stewing the fruit in water and sugar, half a pound to a quart, and adding a teaspoonful each of ground ginger, clove and nutmeg, and stewing until thick.

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pearance of jelly, making a delicious dessert dish.”—Philadelphia Times.

LAKE VIEW CAMP-MEETING.

Though the accommodations at Lake View for all camp-meeting purposes were never better than this year, yet, in consequence of the exceedingly unpropitious weather, the results of the week's labor will, it is feared, prove sadly meagre. Between the cold wave of the early days of the week, and the continuous and drenching rains that succeeded it, there was but little comfort for camp-meeting visitors or habitués until Saturday. Lake View, however, enjoys one great advantage over most, if not all, New England camp-meetings; its grand location facilitates the holding of public meetings at the stand in all weathers; so that though the congregations were composed mostly of the cottagers present, the public services were maintained three times a day from the beginning to the end.

The weather cleared and warmed on Saturday. Sunday dawned balmy and glorious, and large congregations listened to earnest and noble sermons, on that day, from Rev. N. T. Whitaker and Bishop Foster. It was very gratifying to see the noble head of our beloved Bishop in the congregation and about among the people on Saturday. A great point has been gained in having a resident bishop who sincerely enjoys a little genuine pastoral labor, engaging with his brethren heartily in the practical work of saving souls. Bishop Foster has been especially active and serviceable in these respects the present season.

The preaching at Lake View this year has been every way admirable. There have been no “star” performances. For the most part the ministerial brethren connected with the societies represented on the ground have been invited to break the bread of life to the people, and after the sermon each turn to exhort and invite workers and seekers forward to the altar or prayer service. There has been no machinery or formalities connected with the management of the public services—thanks to the wisdom and discretion of the conductor of the camp-meeting, Dr. David Sherman. The preaching meantime has been earnest, evangelical, pointed, direct. There has been no apologetic preaching, no display of rhetorical pyrotechnics, no ambitious attempts to measure swords with scientists or infidels, or to reconcile science and religion. Some things have been assumed as settled. It has not been deemed important to either explain or to defend the Atonement or the Resurrection, or the divinity of Christ. The sermons have been so many earnest, practical appeals for higher and holier living.

One feature of these preaching services is worthy of special mention—a sermon by a young lady, a recent graduate of the Boston Theological Seminary. She is laboring with the Alton people, and represented that society on the ground. Two hours previous to service it is probable she had no idea of being called upon to preach. Her discourse was not read; yet for forty minutes she held the undivided attention of her auditory, delivering meanwhile a discourse that for a certain chaste and elevated eloquence, for vigor of thought and expression, for polish and charm of diction without sacrifice of simplicity or of fervor, was not surpassed, even if equaled, by any other discourse delivered on the ground. The delivery of so masterly a sermon, and not in the stormy, boisterous, declamatory and theatrical tones of some women we wot of, but in the quiet, sympathetic tones of the gentle, yet gifted, cultured maiden that she is, if not a sign of the times, is, at least, phenomenal. What fatuity in the Methodist Church to deny even a license to preach to such a daughter of our Zion! Ordination, a membership in an Annual Conference, are another thing. But why not authorize such a woman to go forth and teach and preach Jesus? Hitherto it has been the economy of Methodism, by its legislation, ecclesiastically to record the advances already actually made by the general body of the Church. In this last instance of ecclesiastical legislative manoeuvring, it has acted, it seems to me, with its face toward the past. We shall be very greatly mistaken if this latest and most absurd of all blunders is to be repeated.

As one stands on these beautiful Lake View grounds and surveys the scene, there is something pathetic in the recollections that come to mind responsive to the inquiry, Where now are the brethren who, nine years ago, were so ardent, enthusiastically, self-denyingly devoted to the preparation of these grounds for use? Who does not remember the indefatigable labors of Brothers Poland and Simpson? But for the exertions of these men, probably the grounds would have never been supplied with many of their characteristic and most desirable appointments. The writer of this was present when the first bidding for choice of society-ten sites took place—E. D. Winslow, another. Where now are the men, the laymen, who were present on that beautiful morning, and who so generously took the initiative in launching this enterprise? Let the memories of these noble, self-sacrificing brethren—some of whom have since, we are told, fallen upon misfortune—be kept ever fresh.

The Lake View people will ever cordially welcome Dr. David Sherman as the superintendent of its camp-meeting services. Never was a meeting of the sort more wisely or sweetly conducted. The duties are at once delicate and irksome. In this instance they have been discharged to the satisfaction of all concerned. The faithful and genial performance of so thankless a task demands at least a cordial and emphatic recognition. Our only regret is that the Doctor's characteristic modesty prevented our having the pleasure of listening to a sermon from one of the ablest and most entertaining preachers on the district—the pastor of the Hopkinton M. E. Church.

R. H. H.

Obituaries.

Died, in North Conway, N. H., July 4, Rev. B. D. EASTMAN, aged 78 years and 6 months.

Brother Eastman was born Dec. 21, 1802, in Conway. At an early age he was left a fatherless child to grapple with the realities of life as best he could. When about twelve years of age he gave his heart to God, but, like many others, for the want of proper nursing, he strayed somewhat from the fold; not long, however, for it seemed that God had worked for him, and at about twenty years of age he was brought back to God. He then commenced the work of telling the story of Jesus and his love. From the zealous manner in which he worked, it was often said, “That man is a Methodist,” and so it proved, for he soon became a member of the Methodist Church, and joined the church, in which he lived and labored until his Master called him higher.

Brother Eastman entered the work of the ministry at an early age. If I have been correctly informed, he commenced his public ministrations under P. E. Streeter, and his first charge was in Franklin county, Me., embracing some three or four towns. Before starting for this place he resolved to make a fuller consecration to God and seek more of the Holy-Ghost power.

A circumstance he mentioned a few weeks before his death may not be altogether uninteresting. He said that, before starting for this place, he went seventeen times in one day into the woods to pray for a deeper work of grace in his soul, and that God would baptize him with the Holy Ghost, and give him the work more fully, yet with no satisfactory result. But he resolved to pray once more and never leave the spot until he had the Spirit's witness that God would go with him; and as he knelt down and prayed, he said, “Lord, I will not leave this place until I receive the power.” Just at that moment he heard the rattle of a snake, and it seemed as if every hair of his head stood on end, and he cried out, “My Lord, my Lord, I will not leave this place until I receive the power.” And then God gave him a satisfying portion. When he arose there lay the snake coiled up close by his side, harmless as a dove. He then started for his appointment in what he felt to be a rich blessing. But before his arrival it was noticed that a revival minister was coming; so some of the young men, out of curiosity, dammed up a brook and then made a mock baptism. When Brother E. arrived, a meeting was appointed in a school-house. As he went into the house he was met by a large number of stout young men who had gathered to insult and oppose him; but the man of God was not the least frightened by their business here. When he closed there were on the cheeks of some who came to oppose. The result of that year's labor was a great work of God. Among the number was one who is now in the East Maine Conference.

Brother E. labored from place to place with similar results. In 1831 he joined the Maine Conference—at the same time as Mark Treflow, J. C. Cushman, and H. Day. He traveled in 1831, Cooper, 32; Desobert; 33, Brookville; 34, Mt. Desert; 35, Cooper; 36, Wesley; 37, located on account of failing health, but still continued to do work for God—in all about twenty years. He served three years in the Legislature of Maine—two in the House and one in the Senate. He settled in Aroostook, and gave the town of Limestone his name. From thence he went to Phillips, and from thence to North Conway, where he labored as a local preacher, carrying on a successful business as a merchant and postmaster until his death. He married for his first wife Miss L. M. Merrill, of Limestone, Me., aged 37 years, leaving five children, four of whom are now living. For his second wife he married Miss Nancy E. Whitney, who was a faithful wife, a good mother and a devoted Christian lady. She died in Limestone, Me., aged 37 years, leaving five children, four of whom are now living. For his second wife he married Miss Nancy E. Whitney, who was a faithful wife, a good mother and a devoted Christian lady. She died in Limestone, Me., aged 37 years, leaving five children, four of whom are now living.

In his last sickness he was often heard to say, “I shall live through the month of June, and then my work is done.” He was perfectly contented, and he labored each member of the family, and then fell sweetly asleep in Jesus. When I came to this charge he took me to his heart and house, and was present in most of the services, both public and social. His life continued to the house. During our last quarterly meeting, four weeks before his death, Brother E. was present, and said it was one of the best he ever attended, remarking that the sacrament from President Elder Clark, “I do this in remembrance of Jesus, my suffering Saviour, and I take it not more with you until we meet in our Father's kingdom.” And about four weeks later he departed this life to join the holy, happy ones, “where the wicked cease from troubling and the weary are at rest.”

D. PRATT, JR.

HORACE WARNER, a well-known and worthy member of the M. E. Church in Oakdale, died in West Boston, July 13, 1881, aged 66 years.

Brother Warner was identified with the M. E. Church in this place from its organization. He was a member of the school superintendent, and held that position seven years. He served as class-leader 18 years, until his health became so impaired as to render it necessary for him to be relieved from that work. He was connected with boards of trustees and stewards from their organization. He was an earnest and faithful worker in the interests of Methodism and righteousness. He aided largely in the building of this branch of the church by his personal labors and financial support. He belonged to that class especially beloved of God, “a cheerful giver.”

His business led to a very general intercourse with the people of the town and vicinity, and his integrity and kindness won the respect and confidence of all. He was of that class of professors of religion and church members in whose presence skepticism is dumb, and doubt is put to sleep, and whose ignorance of foolish men. By his removal not only are his family and kindred deeply bereaved, but also the church in whose welfare he had rendered such devoted service, and the town of which he was an honored citizen. He lived the life of the righteous, and as he neared the close of his life with his prospect “of the glory that shall be revealed” was without a cloud. Although the place he occupied with us is vacant, his influence remains, and is like the aroma of precious ointment. WILLIAM GORDON, Oakdale, Mass.

BERTHA A., daughter of Charles and Lucy E. Grover, of Bangor, Me., died, after a brief illness, on the 27th of May, at the age of about 18 years.

She was converted and joined the church through the instrumentality of Brother Morgan, and was baptized by him on her thirteenth birthday. From

that time she was an active, faithful, loving disciple. During the past winter there was a peculiar depth and fervor in her religious life, and a marked clearness in her testimony for Christ as her Saviour, given in the social meetings in the vicinity of her home. There was such a realization of the presence of the Redeemer during her short sickness that death was completely shorn of its terrors. A wonderful sweetness came to her soul as she lay there enduring the suffering of the disease—a sweetness which destroyed the bitterness of the great sorrow of the stricken family.

“Thou hast all seasons for thine own, O Death!”

N. G. A.

NICHOLAS NOBLE died in Calais, Me., Jan. 4, aged 83 years.

The deceased occupied the homestead of his father, and passed all his life in this city. He possessed great kindness of heart, and will long be remembered among us for his honesty and high moral worth. He justly received the respect of society, and his deeds of charity to sailors and others are now mentioned with gratitude by his survivors. He was blessed in his family relations, and faithful children mourn their loss. Brother Noble was converted and united with the Methodist Episcopal Church at the age of 31 years. In 1831 he was elected a member of the church, and died after a faithful Christian pilgrimage of sixty-two years. His latest strength was employed in prayer. Honor to the memory of this dear father in Israel. May kindred and brethren enjoy with him a happy reunion in the heavenly mansion.

WM. L. BROWN.

EBENEZER MORGAN was born Jan. 25, 1798.

On May 7, 1831, he was deeply convicted as a sinner by the Spirit of God while listening to a sermon by the Rev. J. L. Son, preached at North Groton, Conn., and fifteen days later, while at work in the factory, and praying whilst he received the witness of the Spirit that his sins were pardoned and cried out, “My Lord, my Lord, I will not leave this place until I receive the power.” And then God gave him a satisfying portion. When he arose there lay the snake coiled up close by his side, harmless as a dove. He then started for his appointment in what he felt to be a rich blessing. But before his arrival it was noticed that a revival minister was coming; so some of the young men, out of curiosity, dammed up a brook and then made a mock baptism. When Brother E. arrived, a meeting was appointed in a school-house. As he went into the house he was met by a large number of stout young men who had gathered to insult and oppose him; but the man of God was not the least frightened by their business here. When he closed there were on the cheeks of some who came to oppose. The result of that year's labor was a great work of God. Among the number was one who is now in the East Maine Conference.

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THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, August 23.

There has been a change for the better in the President's case.

Gen. Leslie Combs died at Lexington, Ky., on Sunday, aged 88 years.

Stanley, the African explorer, is reported dangerously ill, near the mouth of the Congo.

Forty incendiaries have been arrested in Estremadura, Spain.

A life-saving crew at Cape Cod rescued a Boston yacht with five men on board, a day or two ago.

Wednesday, August 24.

Capt. Howgate's peculations are now believed to be \$50,000 more than previously reported.

The extensive fruit warehouse of Warner & Merritt in Philadelphia was damaged to the extent of \$350,000 by fire yesterday morning.

A threatened revolution was prevented at Monte Cristo, Hayti, on the 9th instant, by the summary arrest and imprisonment of twenty revolutionists.

Twenty-five settlers have been murdered by the Mesquero Apaches within ten days.

Thursday, August 25.

George W. Rices, the eminent banker, died in Washington, D. C., yesterday, aged 68 years.

A civil suit in behalf of the United States has been entered against Captain Howgate to recover \$101,257.

Seven wholesale houses at Evansville, Ind., were burned, yesterday, causing a loss of \$200,000.

Asiatic cholera is raging at Bangkok, 300 or 400 natives dying daily.

The new French Chamber of Deputies will consist of 403 Republicans and 80 opposition—a Republican gain of 38 seats.

Great apprehensions are felt for the crops in Ireland and the harvest in England, the frequent rains doing great damage.

The United States Government has recognized the Calderon Government of Peru.

The persecution of the Jews in Germany has terminated, owing to the Emperor's declaration of his great disapproval.

Friday, August 26.

The people of Alaska have memorialized Congress to give them a government of their own.

Mr. Parnell declares that the present British Ministry has reduced Ireland to a worse state than Russia.

Gambetta failed of an election, a number of ballots cast for him being illegal because they contained offensive epithets concerning his opponents.

The chief event of the last day of the emancipation of the Maine veterans was a sham fight reproducing in mock show the events at the battle of Yorktown.

The President is sinking rapidly, and his death may be expected at any moment.

Saturday, August 27.

Very depressing crop reports come from the Western States and from England.

Hately's packing establishment in Chicago was burned last night; loss \$1,000,000.

The National Prohibition Alliance has issued a call for a national conference of prohibitionists in New York, October 18 and 19.

The British Parliament will be prorogued to-day until November 12.

The President still lingers, being sustained by stimulants, administered both in the natural manner and by enema.

Monday, August 29.

Fifty-one buildings were destroyed by fire at Plano, Texas, on Saturday, involving a property loss of \$100,000.

Twelve thousand Arabs were defeated by the French troops near Hammamet on Friday last.

Cyrus W. Field states that \$125,000 worth of 4 per cent. bonds have been purchased and placed to the order of Mrs. Garfield.

A terrific gas prevailed at Charleston, S. C., on Saturday. Four persons are known to have perished, and the pecuniary loss is placed at \$140,000.

Tuesday, August 30.

The first Sunday after the close of the schools, five of our heathen students and the father of another attended worship with us. I repeat: The Anglo-Chinese College is the providentially-opened door through which we gain access to a large and influential class heretofore almost hopelessly shut off from us.

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The Boston, Concord, Montreal, and White Mountain railroads are offering excursion tickets to all parts of the mountains at special rates. Those who desire to escape from the sultry atmosphere of the city, and enjoy the "tonic of mountain air," will find it for their advantage to consult their advertisement. It is a comfort for us to even read an advertisement that mentions the mountains, where the eye can be delighted with such grand scenery, and the lungs inflated with the health-giving breezes that sweep over the mountain and through the valleys. We never fail to go to the mountains when it is possible for us to do so.

Persons wishing to visit North Conway during the month of September will find agreeable accommodations at very reasonable rates at Echo Farm. See advertisement in another column.

Pearl's White Glycerine leaves the skin soft, smooth, pliable and beautiful. Use Pearl's White Glycerine Toilet Soap.

See advertisement of P. O. Vickery for Agents in another column. Mr. Vickery is Mayor of the City of Augusta, Maine, which is a sure guarantee that all will be fairly dealt with.

Take Simmons' Liver Regulator to improve the appetite, to strengthen the system, to stimulate the liver, to cleanse the skin of its yellowness, to remove boils and pimples and cause new life in the blood.

Beautiful Ever-Blooming Roses.—All lovers of Choice Flowers should send to the Dingee & Conard Co., West Grove, Pa., for some of their lovely roses. These roses are certain to bloom, and are the finest in the world. They are sent safely by mail postpaid to all post-offices in the United States. This company is perfectly reliable and noted for liberal dealing. They give away in Premiums and Extras more roses than most establishments grow. Send for their New Guide, a complete treatise on the Rose (70 pages, elegantly illustrated), free. See advertisement in this paper.

Rev. Sia Sek Ong said: I am the only one present of those appointed by the annual Conference to attend these annual examinations, and I need not tell you that the work was hard these few hot days. But I worked with a cheerful heart because I saw the progress most of you have made during these few months. Last year I thought the theological students did remarkably well, but this year they have done better than ever. The classes in natural theology, "Binney's Compend," general exegesis and church discipline interested me greatly. To the students of the Anglo-Chinese College I would say: Do not by any means give up your firm resolution to acquire a thorough general education before you leave this college. What a favored generation you are! Mr. Ahok expressed the hope that many of you might become Christian ministers. I cherish the same hope. I also hope many of you will become successful Christian business men. The church needs these as well as preachers. You all know more of Christianity than you did when you entered this college. You have seen that we study the literature of all systems and countries in these Christian schools, and you will find as you advance in your studies that Christianity not only does not fear, but on the contrary craves, comparison with other religions. You are not compelled to become Christians in order to enjoy the advantages of this college, but it is your great privilege to become Christians and get the education besides. Although you are required to attend chapel services every morning and worship on Sunday, you know very well that you are as much at liberty to worship idols as ever. Tell this to your friends as you go home.

Elder Sia's remarks made a most favorable impression. The roll was called and "certificates of standing" distributed among students and visitors. The good old doxology was sung once more and the audience dismissed with the benediction.

The first Sunday after the close of the schools, five of our heathen students and the father of another attended worship with us. I repeat: The Anglo-Chinese College is the providentially-opened door through which we gain access to a large and influential class heretofore almost hopelessly shut off from us.

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Mrs. S. A. Allen's
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IS PERFECT!
For RESTORING GRAY, WHITE or FADED HAIR to its youthful COLOR, GLOSS and BEAUTY. It renews its life, strength and growth. Dandruff quickly removed. A matchless Hair Dressing. Its perfume rich and rare. Sold by all Druggists.

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